A boucher of the catholike fayth of Christes church, conteynyng diuers matters now of late entred into controuerly, by the newe gospellers. Made by Richard Smith, doctour of diuinitee, & the Queenes highnes Reader of the same in her graces vniuersitie of oxford.

1555

pbo A.293

The Contentes of thys booke.

That a manne maye bygodes grace kepe hys comunaundementes. The fyrst leafe.

Of voluntarye workes called in Latin, opera supererogationis. Fol. ix.

Of purgatorye. Fol. xvii.

The sygne of the crosse and ru- Fol. l.

Ye maters to be corrected here in thys booke.

The matter.	The page.	The lyne.	
2.	3.	15.	sayeth not god
3.	10.	14.	wyrke shall not
5.	11.	16.	sayde he not
6.	2.	6.	endanger our
7.	11.	4.	peccatrix rum
7.	2.	12.	rum can not
7.	11.	27	fiultum esse
12.	1.	1.	not to forsake
15.	1.	6.	haue done
59.	1.	in the margyt.	god had not
63.	1.	22.	of assemble

¶ Where other small faultes of a letter, or a word ore amysse gentle reader ye shal find which I beseche you correct with the other.

¶ To the moste gratious, and vertuous Ladye oure soue-
reigne Maystres, Quene Mary, Quene of Eng-
land, France, &c. and defendes
of the faith, Richard Smith, her highnes
Chaplin, and her Reader of Diuinitie
at Oxforde, wysheth longe health
both of body and soule, encrease
of honour, and Grace, from
God the Father, and our
Lorde Iesus Christe
hys sonne.

The holy Prophet (moste vertuous Quene) considring Gods wonderfull worke in the aduancing of christ, whom ỹ vnkinde and vnfaithfull Iewes, had refused amongest other woordes sayde. Psal. cxvii.

A domino factum est istud, & est mirabile in oculis nostris.

This thing is done of our Lord, &

it is a meruayle in our syght. Maye we not say the same, gratious quene whenwe doe remember how wonderfully god hath hitherto, the space of many yeres preserued your highnes frō cruell hāds of your enemies and at the length exaltyng the same vnto her ryght enherytaunce of the royall croune of Englande: Maye we not truly say: A domino factū est istud, &c This is the worke of our lorde, and it is merueylous, to our eyes: for is it not a straunge thyng, and a wonderful worke of God, y manye puissant myghty, and ryche princes, buyyng the furniture and preset aide of all thynges, that mans polytyke, worldly wyle wit coulde iudge, and deuise necessary to bryng theyr purpose and enterprise about, for theyr owne aduauncement, and your gra-

ces

res destruccion, were ouerthrowen of god, and of your hyghnes, by hys especyall goodnes, and singuler help without any great ryches, policye, power, and ayde of men? Saye not your grace then iustlye say with the Prophete. Dextra dominifecit virtutem, dextra domini exaltauit me? Our Lordes hande hath wrought myghtylye, oure Lordes hande hath exalted me? Again, may not we, your graces loyall faythfull, and obeysant subiectes truely saye, that god (which geueth al victorye) dyd fyght for your hyghnes, as he euer dyd for his people ỹ Iewes when they beleued in hym, worshipped hym, and serued hym, deuoutly? What man is so blind, but that he may see plainely the mightye hande of god defended your grace? The haulty, high, enuous, and ambitious

Psal. cxbiii. Who moued al the commōs hertes to serue your grace at the fyrste rebellion agaynst you was it not god.

Exod. xiiii. Except he an indurate Pharao or a Judas. Hester. vi.

bitious. A man prepared a gibbit to hang the good humble seruaunte of god, Mardocheus vpō, (sed scidit ī foueā quam fecit,) but he fel downe into the pit whiche he had made, and was hanged vpon that galoes hymself. And dyd not god take semblable vengeaunce vpon youre hyghnes mortall enemyes, the rebels, whych soughte your graces destruccion, and thereby many of them, iustly perished thē selfes, your highnes mercifully sparing the rest? Are not they thē, which your grace pardoned, highly bounden to be true and faithful subiectes hereafter vnto your grace? Let them remember, that Christ sayde vnto a synner, to whom he hadde forgeuen his offences. Vade et noli amplius peccare, ne quid deterius tibi contingat.

Psalm. vii.

Ioan. v.

Goe thy way and synne no more, least

leaſt ſome wooꝛſe thyng chaunce to thee. Foꝛ god hath ſpared them, and your exceadyng clemencie, to the intent they ſhould amende theyꝛ lyues and obey bothe hym, and your highnes, whyche thing if they dooe not, a farre greater plague is to come vpō them vndoubtedly, as the aforeſaid chriſts wooꝛdes, declare plainly.

Lette them beeware, and foꝛſake their newe wycked religion, and retourne agayne to the Catholyke Churche, euer hauyng in remembꝛaunce, vnto what confuſyon came Judas Galileus, and Theudas (of whom Sainct Luke wꝛyteth) and ſuch other ſedicious letters vp, Defenders, and folowers of newe doctrine againſt Chriſt, & the catholike faith. Of whō note ỹ ſaint Luke wꝛote, as enſamples do declare that

Actoꝛū. v. Joſephus. li. 18. ca. 2. & antiquitatū

Euſebius. li. i. ca. 3. hiſt eccle. Actoꝛū. v.

which he afore had saide of Christes Apostles preachyng, when he wrote thus. Discedite ab hominibus istis, & sinite illos, quoniam si est ex hominibus consilium hoc, aut opus dissoluetur, si vero ex deo est, non poteritis dissoluere, ne forte & deo repugnare videamini,

That is to say, depart ye hence frō these mē, and let them alone, suffrig them styll to preache, for as muche as yf thys counsayle, or woorke bee commen of men, it shall bee broken, but yf it be of God, ye cannot loose, dissolue, or breake it, least parauenture ye may seme to fyght agaynste God. Doth not this lesson sufficiētly and manifestly instruct vs, that the olde beliefe (which hath been euer in this realm, sence it was last conuerted to the fayth) is the very true belief, because it hath been at all tymes Beda lib. i. hist. Ang. folowed of good christen people, and not only of vs English men, vntil of late

late yeares, and nowe is restored a-
gayne vnto vs, by Gods mercifull
goodnesse, our moste noble & gonly
kinges help, your graces trauaile, &
aide ỹ lord Cardinals grace, beyng
a meane and great helper to cõpa-
and bryng that thyng about, preser-
ued of God vnto that purpose. See
we not also euidently that this newe
beliefe, yea an vnbeliefe rather, was
not of god, according to Gamaliels
rule, seeyng it was neuer taught a-
mõgest vs vntill of late, nor amõgst
any other Christian nation, & seyng
also that it is nowe ouerthrowen so
soone agayne? Doeth not men then
strine against the wind and streame
and spurne agaynste the pricke, (as Actes. ix.
Christ sayd vnto Saule,) when thei
labor to suppresse that Christes true
fayth, & to set vp, in ỹ steade of it,

their

their owne fonde dreames? Vnto whi-
Glaye. xiii. your highnes may say, Inite consilium, et
dissipabitur, loquimini verbum, et non fiet, quia dñs
est nobiscum. Enter ye into counsell, & it
shalbe broken, speake ye a woorde, &
it shal not be done, because our lorde
is with vs. Wherfore I considering
most vertuous Quene, ỹ gret good-
nes of God declared towarde your
grace, & toward this whole realm, &
coũtrey, in restoring againe the true
religion of Christ into it, & also seing
your hyghnes ernest zeale towards
the trouth, & exceading trauel of the
same in setting it forth, did thynke it
my boundẽ duety to put my helping
hand therunto, especially forasmuch
as Christe our sauior said ỹ he came
into ỹ world to beare witnes vnto ỹ
trouth, & died for ỹ defence of it. For
which causes I haue made this boke

and

and ẽtitled it ỹ bouclier of the fayth. Which I haue dedicated vnto your grace, most humbly beseching your highnes, to take in good worth thys my labor, takẽ (as god is my record) only for the defence and declaration of the trouth, ỹ thereby yout graces subiectes, which haue bene seduced, & deceiued by the late new prechers, teachers, & writers, may plainly see, how thei wer led bi thẽ out of ỹ right way into many manifest & shameful errors, & returne again out of them vnto ỹ catholike verity, ỹ the trouth may deliuer thẽ frõ ỹ peril of euerlasting dãnatiõ, & at their mortal lifes end, bring thẽ to the endles ioyes of heauẽ, through gods gret mercy & ỹ desertes of Christ our sauour, vnto whõ with ỹ father, & ỹ holy goost be honor & glory, for euer & euer. Amẽ. Joan. viii.

¶ To

¶ To the good Chri-stian Reader.

REmẽbrig good Reader, how the people of this our countrey are in-fected, and poy-soned in theyr soules, by ỹ new preachers euil sermons, and wicked bookes, and that as yet few bookes haue been set foorth for the confuta-cion of them, to reduce the people a-gayne vnto the catholike fayth, dyd thynke it my duetie to trauayle and labour, therin, especially seyng euery man must make a straite accompt & reckonyng to Christ at domes daye for his talentes, and giftes receiued of god. When he that hath encreased

Mat: xxv.

those

those giftes by godly vsyng of them shall receiue a reward of god accordyng to his doynges, and he whiche hath not so done, shall bee punished therfore. The whiche thinges, with other moe, moued me to write, and set foorth this traicte for the defence of the truth, not to enstruct the learned in Diuinitie, whiche nede not much my teachyng, but to teach the vnlearned, to stay and establish the wauerying, to assure and certify the doubtfull of the trouth, to bryng thē agayne vnto the trouth of the catholike churche, whiche were disceaued through ignorance, and are willig to learne, and embrace the veritye, gladlye refusyng the faulsitie, and vntrouth, and to confounde the malicious and obstinate defendours, & folowers of heresy. Seke here good reader, Roma. xi.

Lactãtius Eusebius. lib.3.ca.24. hist.eccles. De doctrina christiana.li.

Reader, no eloquẽce, which serueth (as Lactance sayth) the worlde, and which the simple trouth needeth not, but the trouth playnely and rudely taught for the edifying of the symple and rude people. For what auaileth (as Sainct Augustine sayth) a golden keye, if it cannot open the locke, which I woulde haue opened? And what matter is it, if the key be made of woode, so it can open my locke? Euen so what profiteth the speakers teachers, or writers eloquence, yf it open not the doore, or locke of the holy Scriptures vnto the people? And what hurteth his rude speaking and playne grosse manier of preachyng, teachyng, or wrytyng, yf he thereby do open the Scriptures to the people for theyr instruction.

Sayde not Saynct Paule, that

that he came not to preache in loyfe, eloquente, Rhethorike woordes, leaſt therby hys preachyng of Chriſt and hys death, ſhould be voyd, and of none effecte. 1. Cor. 1. 2. 17

Why then ſhoulde I (yf I could as well as any other maune can) vſe paynted termes, ſeekyng thereby the vayn prayſe of menne, edifying not the people, and looſyng my reward of God: Wherfore I wyll be playne and vſe no eloquence at all, heartily deſyryng thee good Reader, to accept my endeuour, and trauele take in this enterpriſe, to amend ỹ faultes if thou findeſt any, in this traict, and eyther to vſe the ſame my labours, with thankes geuyng to god the father, from whom all goodnes commeth, as ſ. James witneſſeth, or els to ſet forth ſomething better of thy own ſtudy. Math. 6. Jacobi. 1.

More

More I beseche euery man, whiche shall reade this my booke, and principally all them that are yet of an other belyefe, than I teache herein, to reade this treatise, & other my bokes nowe printed, & which shalbe shortly set foorth in print, without al corrupted affection, and then I doubt nothyng, but they shall bee edyfyed therby. For I dooe teache nothyng in this my booke, but onely the faith and trouth of the catholyke churche, whiche erreth not therin, as the fyrst generall counsayle, holden at Nicea about a thouland two hundred yeres passed, witnesseth, saying. Quod reprehensibile est, catholica defendit ecclesia.

Mat. xvi & dist. Cōcilium Nicenū. c. 9

The catholike church defendeth ỳ thig, which is not reprouable. And S. Auste sayth, ỳ the catholike church doth not approue any kepe in silence,

Aust. epist. cxviii. ad Januarum

nor

nor doe any thyng against the faith or good lyfe. Wherfore let thē, which are gone out of this church, willingly deuidyng themselues from the vnitye of it, retourne home agayne to her, theyr louyng mother, not forgeatyng that as no manne nor woman, whyche was out of Noes ship in the tyme of the floude, eschaped death, euen so no manne, nor womā whyche is out of thys Saincte Peters shippe, the catholike Churche, as a Schismatike, can be saued frō the peryll of that death both of body and soule, whyche shall neuer haue ende, because Chryst is (as Sainct Paule sayeth) the sauiour of his bodye, whyche is the Churche, and he is made the cause meritorious of euerlastyng saluacion onely to al thē (as he witnesseth also) that obey him.

Cipria. Aug. Mat. 24. Ephes. 5. Hebr. 5.

which he commaundeth vs to be obedient vnto hys spouse the Churche,

Mathy.xviii.

S. Ciprian a great goodly clarke, and a blessed Martyr, whyche was about .M.CCC. yeares passed, expresseth playnly the cause of heresies schismes, diuisions in religion, and of the contempt of the clergye, and of Priestes, when he wryteth thus.

Lib.1.epi.3.

Heresies, schismes, & cõtempt of priestes, doe rise of that ouelye, that there is not one head priest, and iudge obeyed, in the church of Christ, as his vicare.

Neque alunde hæreses, aborte sunt, aut nata sunt schismata, nisi inde quod sacerdoti dei non obtemperatur, nec vnus in ecclesia ad tempus sacerdos, et ad tempus iudex, vice christi cogitatur, cui secundum magisteria obtemperaret fraternitas vniuersa nemo aduersus sacerdotum collegium quidquam moueret.

Heresyes (sayeth Cypriã) are risen vp, or schismes sprong of no other thyng, but therof that y priest of god the mete eye Pope is not obeyed, and that there is not for the tyme one priest & one iudge thought vpon, or eschamed, in the churche, as

Christes

Christes vicaire. Vnto whom if the whole brotherhoode, that is to saye, all christians, woulde accordyng to the Maysters teachynges obey, no mã should moue any thyng against the college or company of Prestes. Is not thys manifestly spoken of this auncyent Father, to declare & setforth the cause of deuisions in our fayth, of heresies, and delpyhyng of prestes? Haue we not founde thys his godly saying most true now of late in this our cõtrey? But I leauyng thys mattier vntyll an other tyme, doo exhorte all men, that are deuided from thys catholike church and the generall heade of it, for the loue of Jesus Christ, which shedde his precious blonde for them, vs, & for all the world (as Sainct Paule and Sainct John doo testifye) to

Note thys wel.

I will shortly write of this matter at large by gods grace

1. Timo. ij. 1. John. ii.

come again vnto ỹ vnity of thē both, & forsaking al their errours, and all opinions, to receiue the truth again obeying euer the kinges highnes, lēt hyther of god for the wealth of thys realme, and the Quenes grace, the chosen and elected of God, to bring vs again vnto ỹ sayd vnitye & vnto grace & godlines, which was of late wonderfully decayed amongst vs. For if they stil abyding in their blindnes & errors obstinately, will not obey gods truth, & our most noble & godly king, & vertuous Quene, let thē nothing doubt, but ỹ god will be auēged vpō thē, as he hath already vpon some of their graund captains for theyr euyll religion & malicious disobediente against our souereigne Lady, & very ryght enherter of this realme, & wil be vpō the rest of ỹ sort if

Gens absque consilio est, et sine prudentia, vtinam, sapererit, et intelligeret, ac nouissima ỹ viderent. Deute. 32.

if they be not obedient vnto hi, & her yea although that her hyghnes vsed neuer so great piety, and clemencye towardes them, willyng thereby to win the. For what vengeaunce toke god vpon Chore, Dathan, & Abiro, for their rebellion against his secuat Moses? Dyd not the earth ope, and swalowed the vp? Wer not their adherentes, that toke parte with them, all brent with fyer? Why wyl not me remember this history, and such o- Roma. xv
thers, wrytten in the scryptures (as all other thynges are) for their instruccion? Why read they not ye chronacles of England, that they maye learne, that rebellion neuer came to good ende? Why remember they not that all rebellions of our age & tyme whatsoeuer cause they haue pretented to haue for to rebell, came to cō-

fusion/will men bee so blynded, that nothyng can make them see the daũger of rebellion: who is so ignorãt, but he knoweth, that Saunct Paul, and Saincte Peter commaundeth vs to obey our kyng, Quene, and the higher powers vnder them, and that (as Sainct Paule wylleth) not onely for to auoide temporal punishmente, but also for oure conscyence sake. Wyll our newe ghospellers folow thys commaundemente, when they conspyred and rebelled agaynst our kyng and Quene, yea agaynst the god hymselfe, of whõ they haue their authoritie, & by whom they raygne: God hytherto hath been ỹ Quenes hyghnes bouclier, and mighte defendour agaynst all her enemyes, & wyll bee, whyles she lyueth in thys worlde.

Roma. xiii. Titus. iii. 1. Petri. ii.

Roma. xiii.

Pyone. viii.

Wherfore

Wherfore I say vnto you agayne let no man resyste her highnes proceadynges, nay gods proceadinges rather, and the catholyke Churches, least they wyn nothyng els therby, than extreame mysery, & they vttermost vndoyng, as many haue done, afore thys time, wherof they are not ignorant. For there is no counsel, no policy, nor wisdō (as Salomō saith) Prouer. xxi
ỹ can auaylle any thyng preuaile against our lord. The which hath by his especial goodnes toward her grace, and this whole realme, geuen to her highnes grace to conceiue a childe, wherfore it is euery true & faythfull subiectes bounden duety, hartely to geue him thankes, to reioice, and be glad therfore, and deuoutely to praye nyghte and day vnto hym, that as she hath conceiued by his singuler grace, euē

so he would ayde, and strengthē her highnes in her birth, as he dyd Sara Abrahams wife, Rachel, Isaacs wife, Anna Helchanaes wife, Eliza bethe zacharies wife, mother of sainct John Baptist, with diuers others, verye aged women, that she maye easily without greate payne, and all danger of her life, bring forth her child into this world, & that it maye long lyue here amongest vs, & raygne ouer vs, quietelye in much pfperity, & honor, to gods glory, vnto whō be all praise for euer. Amen.

Gene. xxi.
Gene. xxx.
i. regum. i.
Luce. i.

¶ The second booke shalbe peynted shortely by gods grace.

A cõfutacio of an errour set forth by the autours of the Catechisme made in king Edward the vyrte tyme, and published in hys name, which is that no man can obserue gods cõmaundementes.

D. thõ crã-mer, D Rid ley. &c. Fo. 9 Catechismi.

PEter Martyr good Christen Reader, was in thys matter a-geinst Doctour Thomas Crã-mer late Arche-bishoppe of Cantorburie, Doctour Ridley, and other the Auctours, & makers of the aboue named Cate-chisme, for he affirmeth in hys cõmentaries writen vpon the fyrste

Fo.51. Epistle to the Corinthians that by the grace of God a man maye kepe Gods comaundementes, although he afterwarde sayeth that no man can observe this precept. Diliges dominum deum tuum &c. Thou shalt loue thy lorde God with al thy heart. &c. nor this. Non concupisces. Thou shalt not couet thi neighbours wife. &c. wher by it appeareth playnly that the spirite of vnite & peace was not with the, but to the purpos. The Scripture sayeth Hi implerunt voluntatem meā These me, Caleb, and Josue, haue fulfylled my wyll. What mente GOD here by hys wyll? Ment he not his holy commaundemētes, whiche he wolde men shoulde fulfyl and kepe? for ỳ is signified in many places of the Scripture by Godes wyll. Were they not then very ygno

Eph.22. Exodi.20. Rom.7. 1.Cor.16. Num.32 Math.6. Fiat voluntas tua. &c Esaie.4.

rant

rant, when they dyd teache me that no mortall man coulde kepe the commaundementes, seing God sayeth that those.ii. men fulfylled his will. Also GOD sayde vnto Jeroboam

Tu non fuisti, sicut seruus meus, Dauid, qui custodiuit mandata mea, et secutus est me in toto corde suo &c. 3. Regū. 14.

Thou hast not bene lyke vnto my seruaunt, Dauyd, whiche hath kept my cōmaundementes, & hath folowed me vi all hys heart. &c. Lo God sayeth that Dauyd obserued hys cōmaundementes. Who is the so folithe to beleue these newe brethren, whiche doo defende the contrarie. Dauid sayd of himselfe.

Propter verba labiorum tuorum ego custodiui vias duras. Psal. 16.

For the woordes (O Lorde) whyche thy lyppes spoke, I haue kept hard waies Agayne he sayeth, oure Lorde will rewarde me, according to my righteousnes & the cleanes of my handes. Psal. 17.

Quia custodiui vias domini &c Because I haue kept our Lords waies, which are his commaundementes. Etenim seruus tuus custodit illa, et in custodiendis illis retributio multa Psal.18. For thi seruiteur, O Lord hath obserued thy commaundementes, and there is a great reward in keping of the, Dauid saieth ageine that he kept Goddes commaundementes by the ayde of hys grace. Psal.119. Viam mandatorum tuorum Cucurri, quum dilatasti cor meum. Memor fui nocte nominis tui domine, et custodiui legem tuam. Particeps omnium Custodientium mandata tua. Saieth god by hys prophet Ezechiel. Spiritum meum dabo vobis, et faciam, vt in preceptis meis ambuletis, et iudicia mea custodiatis, et faciatis ea. Ezech.36. I will geue my spirite vnto you, & I wyll cause you to walke in my commaundementes, and to keape my iudgementes, and to do theim. Note that god saieth, I will geue to you my spirite, and I wyll cause that

that you shall keape my commaundmētes, for those his wordes declare that by hys spirite, and grace mans free will obserueth hys commaundementes, so that hys grace worketh with our free will, and our free will with it. The which S. Paule witnesseth saying. Vos estis cooperarii dei, you worke with God, plus omnibus laborauj, non ego, sed gratia dei mecum I haue layored more then al other, not I, but the grace of god with me Cum timore et tremore vestram ipsorum salutem operemini. Deus enim est, qui operatur in vobis, et velle, et perficere Pro bona voluntate. Worke your owne saluacio with feare, and trembling. For god it is, which worketh in you both the wyll, and also the accomplishemēt of the same good wyll. But I returne agayne to my propos. There are very manye places of the olde Testament, that do

1. Cor. 3.

1. Cor. 15.

Phil. 2.

Mans free wyll worketh wyth gods grace

proue euydently Gods commaundementes not to be impossible for a man to obserue, which to be briefe, I passe ouer, and will alledge two or three tertes of the new Testament for the establishment of this Catholique doctrine, agaynste Doctour Crãmer late Archebishop of Cantorbury, Doctour Rydley, and the other makers of the forsayd Catechisme, and the vngodly articles adioynyng to it, Christ sayd. Iugum meũ suaue, et onus meum leue. My yoke is swete, & my burthen is light, or easy to be borne. Now may this be true, good Christien Reader, if none can obserue Gods commaundementes by the aide and helpe of grace? For is that thinge sweete to vs: whyche we cannot fulfyll, and therfore we muste needes breake it, and therby offende

Tho. Crãmer. Ridley.

Math. 11.

offende God, and pourchase to vs his highe displesure, indignatiō, and wrath: Is that burden light, which no man hytherto hath borne, nor anye man maye beare: O excedinge blindnes of these new Gospellers, which wolde cause other men to see. Oh how ignorant are they, ỹ yet thi will beleue their wicked, and schismaticall Doctrine: S. John is a- 1. Joh. 3.
gaynst their teaching, when he saith If our harte, moste deare brethren, shal not reproue vs, as guilty of sine, wee haue an affiance, esperance, or hope in God, and what soeuer wee desire of him, wee shall receaue it, Quia mandata eius custodimus, because wee doo kepe his commaundementes. Is not this directly & plainly written to the reproche of these newe brethren, and the cōfutacion of thys

1. Iohn. 2. their pestilent hereſy. But S. Iohn reproueth their opinion agein with theſe wordes. Hæc eſt Charitas dei, vt mandata eius cuſtodiamus, et mãdata eius nõ ſũt grauia, &c. This is charite of god, that we doe kepe hys cõmaũdementes, & his cõmaũdementes be not heauy or greuous beholde S. Iohn ſayth ỹ we do kepe gods cõmaũdemẽtes & that they are not heauy agreeing with his maiſtre Chriſt therin & our new bre thren ſay ỹ they are ſo hard & heauy ỹ no mortall mẽ cañe kepe theim. Will thẽ any man, that is not vtterlye blinde, beleue yet their doctrine ſaid not Chriſt. Sermonẽ tuũ ſeruauerunt pater, They haue O father, kept thy word, ſaying, or commaundement. S. Paul ſayde, Omnia poſſum in eo qui me confortat Chriſtus. In or through Chriſt which maketh me ſtrong, I cã doe all thinges. Could he not then kepe

Matth. 11.

Iohn. 17.

Phil. 4.

Gods

Gods commaundementes, whiche
could doo all thinges that were ne-
cessarie to be done for his saluation.
He sayd that God woulde not suffre
man to be tempted or stered to com 1.Cor.10.
mit sinne, aboue his puissãce, or po-
wer to resiste, that he were not ouer-
come by that temptaciõ. Could this
his saying be true, if no man might
obserue Gods commaundementes
shold not thẽ god suffre vs to be tẽp-
ted aboue our power to withstande
that temptacion? Sayd not allo. S
Paule sinne shall haue dominion o-
uer you, because ye are not vnder ỹ
lawe: but vnder grace. Sayde not Rom.6.
more ouer, ỹ when he himselfe was
tempted, god sayd to hym, my grace
is sufficiẽt for thee, that thou mayst
ouercome that temptaciõ and sinne 2.Cor.12.
not: what els is it but mere madnes

to

to saye, that no man is able to kepe Gods commaundemẽtes by Gods grace, that he sine not deadly. Now heare certen of the best, and most auncient Doctours sayinges, that therby, thou (good Reader) mayste see playnly, howe shamefully these men erre, and are out of the Catholique fayth of Christes catholique church and auoyde their doctrine, as pernitious and pestilent to mans soule.

¶ Certen of the olde writers sayinges, witnessynge that a man may kepe Gods holy lawe, and commaundementes by hys ayde, helpe, and grace.

Lib. 2. ca. 6. De peccatorum meritis. &c.

SAyncte Augustine sayeth Dubitare non possum, nec deum aliquid impossibile homini præcepisse, nec deo ad opitulãdum, et adiuuandũ quo fiat, quod iubet, impossibile aliquid esse.

I can not doubt, nother that God hath commaunded any thynge ympossible

possible to man, not ꝑ there is anye thīg to him ympossible to help, ꝑ the thing, whiche he cōmaundeth, may be doone. Agayne he writeth thus. Firmissimē creditur, deum iustum, et bonum, impossibilia non potuisse præcipere, ofa quippe fiūt facilia charitati: cui vni christi sarcina leuis est, aut ea vna est sarcina ipsa quæ leuis est, secundum quod dictum est et præcepta eius grauia non sunt. We Catholique mē do beleue most stedfastly, that god, which is righteous and good could not commaūd thinges impossible for man to doo, and kepe, because all thinges commaūded, are made easie to him that hath charite, vnto ꝑ which charite alone Christes burden is light, or els that charite herself is that burden it self, which is light to be borne of mā, according to that, which is said of S. John, and his commaundementes are not heauy, or hard. Si præmia vitæ aeternæ

Lib de natura & gratia. Ca. 69.

1. John. 5.

What are they then, whiche doo not beleue so?

Lib de fain

scribus documentis. Cap. 9.

aeternae volumus promereri, deimandatis bonis viribus satagamus custodire. Nã praecepta eius nulli bus grauia sũt, volentibus leuia. If we mynde (sayeth he) to merite, or deserue the rewardes of euerlastyng lyfe, let vs trauaile and diligently enforce your selfes with all our strength or puissance to kepe Gods commaundementes. For Gods commaundementes are greuous, or heauie to them, which haue no will to kepe them, but they are light and easy to them, that haue a good will to obserue them.

Augustin. Psal. 56.

Neque imperaret (inquit) hoc deus, si impossibile, vt faceremus, iudicaret, vt hoc ab homine fieret. Deus neque aliquid impossibile potuit imperare qui nustus est, nec dampnaturus est hominem pro eo, q non potuit vitare, qui pius est. God wold not haue cõmaunded this thing, (sayth Austen) if he had iudged it impossible for vs to do. For God, whiche is tyghteous, coulde not commaunde

To. 10. sermi si de tempore.

Open your eys, ye newbitchans,

any

any thinge impossible, nor he will damnne man for that thinge, which he coulde not avoyde, because he is piteous, or merciful, Peccatum verum reperi, quæquam, quia non fecit, quod facere non potuit, summæ iniustitiæ, et insaniæ est. A mā to be holde gilte of sinne, because he hath not doone ỹ thinge which he could not doe, is an extreme vnrighteousnes and madnes. Are not then oure Lutherans, and Swinglians verie made, that say that mā can obserue Gods commaundementes, & therfore euery man is gilte of sinne in breakinge of them, which he coulde in no wise fulfyll by Gods help? He sayeth ones agayne. Quis non clamet, frustum præcepta dare ei, cui liberum non est, quod præcipitur, facere, et iniquum eum dānare, cui non fuit potestas iussa complendi? Who may not crye out, that it is folly to geue hym commaundementes, in whose liber

that ye must see your error, & forsake it.

Lib contra manicheos Capi 11. et lib. 1. Ca. 15. Retract.

Augustī lib. de fide cōtra manicheos Ca. 10.

tye

tie & standeth not, or whiche cannot kepe the thing, that is commaunded him to do, and that it is an vnrighteous thinge to condēpne him, whiche had not power to fulfyll ỹ thinges commaunded. I let passe manifolde sayinges of S. Austen, & wyll recite some other Doctours sētences vpō thys matter S. Cyprian, whych was about .iij. C C C. yeares past, Cyprianus de baptismo christi.

Sayeth. Nihil impossibile, nihil iubet adhiberi. God commaundeth nothynge impossible, nothynge sharpe, or harde. Simeon ille iustus, fide plena, dei seruauit præcepta. That righteous man Symeon hath obserued Gods commaundementes with a full fayth. Sayinte Chrisostom dyssenteth not frō this Chrisostom. hom. 23. in Matheum. doctrine, whe he sayeth. Neque onerosū aliquid, aut molestum est imperatum, sed sic facilia cuncta prorsus ac leuia, vt si asseramus promptam voluntatem, ita esse et posse, &c

There

There is nothing onerous, heauye, or greues commaunded to be done, but al thinges, which are commaunded, are vtterly so ealye and lyght, that yf we bringe with vs a readye wyll onely, we may doo all thinges commaunded vs to doo. Possibile est deo iussa perficere, si modo velimus omnem naturæ trepidationē alacriter virtute superare. Nihil est impossibile eorum, quæ a christo hominibus imperantur. Chrysost. hom. 6. De laudibus Pauli.

Sayeth not here this auncient great clearke, and holy Doctour, that nothinge is commaunded vs impossible, and that we may fulfyll all that is cōmaunded vs to doo, if we wyll endeuour our selues diligently to ouercome ye feblenes of our nature? Chrysost. homi. 19. in Mathæum. Nē impossibilia præcepta dei, quæ et valde nobis sunt, et valde facilia, si tota vtique mente vigilemus. Nihil impossibile imperat Christus, in tantū vt eius præcepta supergrediāmur multi. Opera sup. erogatio.

Christe commaundeth nothinge impossible

in so much ỹ many men haue done more thẽ was cõmaunded thẽ to do. S. Hierõ was of this belief, which sayde. Execramur eorum blasphemiã, qui dicunt aliquid impossibile hominia deo præceptum esse, et mandata dei non a singulis, sed ab omnibus in communi posse seruari. We doe iudge their blasphemie abominable, whiche doe saye, that God hath commaunded mã any thing impossible to be done of him, and that Gods commaundementes can not be obserued of euerye man particularlie, but of all mẽ in cõmon. He sayeth also. Fatemur deus mandata dedisse possibilia, ne ipse auctor iustitiæ esse videatur exigat fieri quod fieri non possit. We do graunt, that God hath geuen commaundementes, which may be kept least he should be ỹ authour, or doer of vnrighteousnes, or synne, yf he should require that thing to be done of vs, whiche could not be doone.

Hieroni ad damasum papam de symbolo fidei.

Note this.

Hieron. Cor contra pelagianos

Reade ye new byble and scande in Italon.

Thys

Thys is sufficient for the perfite cō-
futacion of this errour, whych Doc-
tour Cranmer, late Archebishop of
Cantoyburie, Doctour Ridley, and
semblable others, that made the a-
bouie mentioned Catherchisme, defē-
ded ignorantly both agaynst ỹ holy
scriptures, and also the olde & godlie
catholique writers. Wherfore I
wyll make an ende of this traictie
with S. Austen and S. Basils se-
tences, of the whyche the fyrst sayth.

Quod si volumus, non peccamus, nec præciperet
deus nobis filijs, esset humanæ impossibile voluntati.

We doo not commit synne, if we will
and God wolde not commaund mā
to do that thinge, whyche should be
impossible to him to do yt he wolde.

[Augustin lib 2 ca. 3 de peccatorum meritis, &c.

S. Basill sayeth, speaking of the lo-
uynge our enemies. Sine dubio autem ne
præcepisset hoc deus, qui bonus ac iustus est, nisi es-
sem facultatem, quando faceremus, fuisset largitus.

Basilius ad interrogationē, 17. 6. regularib. breuiorum.

et de regu-
la mona-
chorũ, ca, 83

Without doubt God, which is good and righteous, woulde not haue commaũded this thyng to be doone, except he had geuen also power to do, wherby we myght, or should doo it. Moreouer he sayeth thus. Homil. 3, in Psalmos. Impium est asserere præcepta spiritus sancti impossibilia esse obseruatu. It is a wicked thyng to say, or to defende, that the holy goostes commaundemẽtes are impossible to be obserued. Were not then the authours of the Catechisme, which is named afore, Peter Martyr, Latymer, Tho. Hoper, doctour Richard Core, and such others wycked, whyche they defended that vngodly opinion? I beseche god of his tender mercy, for the loue of his deare sonne Jesus Christe, geue them grace to see their blinde errours and sayntge them, to leaue them in tyme that they

they haue ynge a whole and a herye perfite fayth, maye obserue Gods commaundementes to poueehalle themselues the glorye and Ioyes of Heauen, thorough Christ our Sauyour. Amen. Peroguia

¶ Of workes called solitary workes, which a man doth of hys owne mynde without any commaundement of God. Diuerse teachers deny vtterly that ther be any suche workes, but synfully, as it appereauth here.

THe letters fourth of the articles ānexed vnto ỹ Catechisme, of whyche I spake before, Peter Martyr, & other ỹ newe brethren, deny vtterly this kynd of woorkes affirmyng that no worke pleseth God, except it be commaunded of hym to be doone. Which their Acts 23

opinion is playne agaynst the holye Scriptures, and the iudgementes of all thy olde Godlye Doctours, as it shal by gods helpe appeare in this Chapiter manifestly. For dyd not ye Rechabites only by the commaundement of their father, hauynge no charge of God, abstayne from drinkyng of wyne, buildinge of houses, sowynge of Corne, & plantinge of Vynes, and God was therwith so well pleased, that he rewarded them for so doing, with a continuance of their offspringe, or posterite in their house, or stocke. Were not then oure newe brethren ouerseene in thys opinion? What law of God inforced S. Iohn Baptiste to forbeare delicate fleashes, Fishes, Drinking of wine and all stronge drinkes? Did he not lyue so straytghtly of his owne will, and

Hiere. 35

Mat. 3. 11.

and voluntarily. Did not Chryste commende hym therfore? Is not hys life lefte vnto vs for an example to folowe it?

How much then are our new Gospellers deceaued in this their opynion? Who that learned is, wyll saye that Mary Magdalen was bounden by Gods commaundement to power out her precious ointmente vpon Chryste, and yet he sayed that she had wrought a good worke to hym. Did not the poore widdowe whych gaue all her substance to the tresour of the temple, more then she was bounden by Gods lawe? Was not her dede accepted and praised of Chryste? Was there any lawe, or commaunded of God, whiche constrayned S. Paull to preache the Gospell freely, not taking his meat and

Math. 26.

Luk. 21.

Act. 20.

1. Cor. 4. 9. 2. Thessa. 3

drynke of thē, vnto whome he preached it, but labouring with his handes to get his owne lyuynge and others. Wytnesseth he not, yea proueth he not sufficiētly, that he might lefully haue lyued by ỹ preachinge of scripture, as ỹ other Apostles did. For Christ said, the labourer is worthy to haue his wages, & meate. It is thē euident, ỹ S. Paull did more thē he was bouīdē, whē he preached ỹ Gospell of Christe freely, with out taking as muche as his meate and drynke of thē, vnto whom he preached, albeit they were bouīdē to haue geuē it to him. Austē doth so take ỹ his preachynge freely, pro opere supererogationis for a worke not of duety, but doone frankly & willingly without any law of God to cōpell him to doo it. S. Paull cōseyled the christē mā not

1. Tim. 5. Wyth. 10. Luh. 10.

Gala. 6. Timo. 5. Aut bene meruisseti.

Luke. 10. Lib de oye monachorū Ca. 5. & Lib de adulterinis coniu-

not so forsake his wife being an infidel, if she wolde quietly dwell with him without the reproche of christ & his fayth, and that he did not by any commaundement as S. Austē witnesseth saying. Hoc est consilium eius, cui credo dictum esse, Si quid superer erogauero, ego rediens tibi reddam. This is the counsel of him to whome I thynke it is sayde. If thou shalt despende any thing more, I cōming agayne, wyll rendre it to thee. Is euery man boundē by any cōmaūdement of God to sell all his gooddes, and to geue them to the poore: Dyd not Christ only coūseile the yonge man to doo that, leauyng it to his free choyse, & wyll, whether he wold do it, or not? for who doubteth, but þ it is the cōdēpned opinio of the Anabaptistes to saye, that all thinges muste needes be common:

gius. Carth. 6, 14.

Lib. 1. de ser. ui domini, in monte.

Lucie 19.

Math. 19.

1. Timo. 6

Also S. Paule bad not the Ryche men geue al their riches together at ones to the poore, but to geue almes vnto them. Who doubteth, but that good people of a hygh perfectiō, not enforced by any law or commaūdement of God did at the beginninge of Chrystes Churche (as S. Luke beareth recorde) geue al their goods to the Apostles: The whiche perfit lyfe Monkes and other Religious men and women tooke vpon them, vowing voluntarie pouerte, and renouncynge the propriete of goodes at the tyme of their profession, and therfore they may not lawfully enioy any riches as their owne and propre but they muste needes liue in commō, as ỹ Apostles, & their folowers did at ỹ beginning of Chrystes churche, the lyfe of whyche they haue

Act. 2. & 4

Monkes and other religious men ought to haue no thyng propre

pro

ꝓfessed. I wolde wysshe that all
suche votaries, wolde remembre ꝙ
God by S. Peter stroke Ananias Act.5.
and Saphira with sodeyne death
because they reserued a portion of
the money receaued for their feilde
beyng solde, which they dyd against
their vowe and ꝓmises: For ye they
offended God so greuously for kee-
pyng parte of their owne money Reade thys
against they vowe, howe muche ye beneficed vota-
more doo they offende God, which ries.
doo heape benefice vpon benefice,
and gather muche Ryches together
against their vowe of pouertee: but
of this matter in an other tracte
more largely. What is he, that wil
saye (except these ygnoraunte neuer 1.Cor.7
brethren) that anye man or woman
is bounde by Goddes lawe to lyue
chaste as Virgins, and wydowes,

yf

yf they haue not vowed chastyte.
For Christe and Saynct Paule
doo onlye exhorte and counseyll
that maner of lyfe, and not com-
maunde it. Saynct Basyll lyued
with Breade and Water, as Gre-
gorye Nazianzene Saynct Hie-
roms Maystre testifyeth of hym.
Saynct James the Apostle, whi-
che was Bysshoppe of Hieru-
salem, dyd neuer eate Fleshe, ne-
uer dronke Wyne, nor any stronge
Drynke (as Saynct Hierom wit-
nesseth of hym) he neuer dyd
weare Clothe made of Woulle, but
Lynen onlye, and he prayed for
the People so muche, and so longe,
that hys knees were with knee-
lynge so harde as a Camels knees.
Who that wyse is, wyll saye, that
Saynct James was bounde by

Gods

Matth. 19. Non potest capere et 1. Cor. 7 cō silium.

In mono-dia.

Hiero de viris illu-stribus. Hegesip-pus. lib 5. comment.

Goddes commaundemente to doo all these thynges? Wherfore these woorkes were only voluntary, and of no duetye. But heare now certeyne of the olde Catholique Doctours sayinges, for the more full and perfite proufe of this verite called into controuersye of our newe Brethren.

¶ Certeyn of the Auncient Doctours sayinges vpon woorkes of supererogacion, done of mā voluntarily, wythout Gods commaundemente.

Chrysostom speakynge of S. Pauls preachig gods woorde freelye without taking any kind of thing for his labours, whē he might lawfully haue lued by his office, saith, what sayest ỳ Paul, tel me, I beseche the?

Chrisost. hom. 22 in 1. Cor. 9.

If

If thou doest preache the Gospell, hast thou no glorye, except thou doo it freely, without taking meat and drinche for thy trauayle, and than thou hast glorye? Is this thynge (to preache for nothinge at all) greater thẽ to preache? Ninque, quoniam illud quidē præceptum est, hoc aũt meæ voluntatis officiũ. Quæ enim supra præceptũ fiunt, multam secundum hoc mercedem consequuntur, quæ aũt sub præcepto continentur, non itidem. To preache the gospell (sayeth he) is commaunded of God, but to doe it freely for nothing is a good dede of my free wyll. For those thinges, whiche are doone aboue Gods commaundement, man getteth a greate reward, but not so muche for the doynge of thinges conteyned vnder Gods commaundement. Than he sayeth, that it is a greater, and a better worke to preache freely for nothyng worldlye, thẽ to

Mede pe Martinias and Luthe rans.

to preache for some worldly thynge and therfore Chryst sayde. Cum feceris omnia &c. When ye haue doone all, that is commaunded you to do, saye that we are vnprofitable seruauntes, for we haue the thinges, whiche we were bounden to doo. Seest thou not here good Reader, that Saynt Chrisostome expoundeth Christes wordes recited out of Luke for the defence of voluntarye workes not commaunded, whiche authorite, Peter Matyr, and other our newe Brethren doo weake agaynst both these workes, and also agaynste the merites of our good workes. Saint Chrisostom sayeth agayne. Luce.17. Luce.17 Note this

Animaduertis in hoc quoque Pauli sapientiam, Non enim inquit, si inuitus euangelizo, non habeo mercedem, sed dispensatio mihi credita est, ostendēs, quod hoc quoque mercedē habet, sed quantā qui præceptum seruat, non quantam ille, qui in suis gloriatur Homi. 22. i. 1. Cor. 9

Note this Lege Chrisostō homil. in Titum Ca. i.

natur operibus, et præceptum superat. What could he haue spoken more playnly to declare that workes doone without Goddes commaundement are good, doo please God, and that the doer of them shal haue a greater rewarde in heauen, than he, whyche dothe nothinge more then is commaunded hym of GOD? But here Hemi. 22. 1. Cor. 9 Sayncte Chrysostom ones agayne writing after this maner vpon S. Pauls preachinge freelye. Nā cum sit benignus deus, multam præceptis suis instituit mā suetudinem, vt non solū ex præcepto, sed ex propria quoque multa faciamus sententia. Etenī nisi ita voluisset, arctius instituere præcepta poterat, et dicere qui non sēper ieiunat, puniatur, qui non seruat virginitatem, afficiatur supplicio, qui non omnibus suis se rebus exuit, pœnas luat grauissimas. Verum nō ita fecit, vbi voles, si volueris, indulgere. Propterea cū de virginitate differeret, dixit, Qui potest separari, separetur, Et diuiti quædā præcepit quædā permisit suæ lecentiæ. Non enim dixit, Vende res tuas, sed si vis esse perfectus, vende. He sayth, that god commaun-

commaunded not virginite, but lefte it in mans wyll, and coũceyled it, as Sayncte Paule did folowyng him. Also he affirmeth that Chryste bad man not to sell all hys goodes, but sayed, yf thou wylte be perfyte, sell them. Sayncte Austen also sayeth, that it is a woorke of perfection to renounce the proprete of all our goods together, and that Chryste commaunded vs not to doo so, but gaue to vs coũsayle to doo it. Moreouer he wryteth thus. Multa sunt facienda non iubente lege, sed libera charitate, et ea sunt in nostris officiis gratiora. Many thinges are to be doone, the law not commaunding them, but with a free charite, and those thinges are amongest our good dedes more thanke worthy, & acceptable to god, than they be which he hath commaunded in hys lawe.

1. Cor. 7. Mathe. 19.

Augustl de bono coniugali. ca. 8.

Retb. l. de nuptijs & concupisc. ca. 13. et. 14.

Our newe brethren say the contrarye

Muste

Must ye not be muche then ouer
seene, whiche will beleeue Doctour
Thomas Cranmer, late Archebis-
shoppe of Cantorbury, Doctour
Nycholas Ridley, Latymer, and
suche other, (that made the
Catechisme and Artycles, adioy-
nynge to it, whyche where set forthe
in kynge Edwarde the syxte tyme)
before these Scriptures now alea-
ged, and Doctours. Sayncte Au-
gustyne recyteth thys sayinge of
Chrysbe. Si quid supererogatu tis, &c. (& then
sayth) Ideo dicunt hæc non a dño præcipi, quam
vis a dño moneatur offeri, vt tãto intelligantur esse
grationi, quanto magis offenditur indebita.
Seest thou not that Saint Austen
affyrmeth here agayne, that workes
not commaũded nor due to be done,
are more meritorious, and accepta-
ble to god, then workes commaun-
ded

Cranmer, Ridley

Artic. 2.

bed to be done. Reade Saint Austē
Ibi de fide et operibus, cap 16, de sancta virginitate
cap 1 Eusebius lib 3 cap 17 historia Ecclesiastica et
hist tri. lib 1 Capi. x Tertulian de monogamia

Hieroni li, contra Iouinianum,

Saunct Hierome layeth vpon thys Christes saying, Qui potest capere, &c, proponit præmium, inuitat ad certamen, tenet in manu, virginitatis brauium, et ait Qui potest capere capiat. Non dicit, vt licet, vobis, sed, vt libenter, non est vobis, &c, Reade Saint Hieronime agayne saying vpon this texte of Saint Paule, De virginibus præceptum dominj non habeo, consilium autem do,

i, Cor, vii,

Marke not the commaundement of our Lord concerning virgins, that they shoulde continue in their virginitie. but I geue them counsayle to abyde styll in their virginitye.

Hieronim⁹ ii, de virginitate seruā da,

Quare dominus non habet præceptum de virginibus Quia maioris est merces his, q̄ virginitatem et obtinuit

Leue hic. in ad uersus Iouinianum,

Why hath not Saunct Paule a commaundemente of oure Lorde touching virgins, that they shoulde

continue in their virginite. Because that thing, which is not required of vs by compulsion, and yet it is geuen, is of a greater reward. Again he sayeth vpon the Prophete Esaye intreating of them that hade choseu to liue continently, as wiedowes or virgins. Hic eunuchus regno cælorum, vim faciet, et violenter rapiet illud. Iste custos est sabbatorū, contemnens opera quæ eorum, hic eligit quæ dominus vult, vt plus offerat, quam præceptum est. This Eunuche enforceth hymselfe to obtayne the kyngdome of heauen and violently rauisheth it. This is the keper of the Sabbot dayes, despysing the workes of mariage. This man chooseth the thynges, which our Lorde will haue done, that he myght doe more, then is commaunded. Also Saynct Hieronne sayeth: Philemon potest dicere, voluntarie tibi meliora placeāt tibi domine, plusque facienda quam præceptum

Hieroni in ca. 56. Esa.

Math. 19.

Reade pe tetromatri, cians, & le per in fine Esa. 56. prin.

ceptum est, vincit eos, qui tantummodo imperata fecerunt, & iubentur dicere, serui inutiles sumus, quod debuimus facere, fecimus. Virginitas quoque maiore præmio coronatur, quia præceptum dominj nō habet & vltra præcepta se tēdit. Luce. xvij. Note this.

Philemō may say, let, O lord, the voluntary sayinges of my mouth please thee, and he dooyng more than is commaunded pleseth them, whiche hath done onely thinges commaunded, and are bid to say, we be seruituers vnprofitable, we haue done ỹ thyng which we wer bound to do. Virginity is therfore crouned with a greter reward, because it is not commaded of our Lorde, & it goth beyōd or further than thynges cōmaunded. Is not this playnely spoken against Peter Martyr, Martin Bucer, D Thomas Cranmer, D. Nicholas Ridley, and such other our new bretheren, which denye vtterly all suche

Psa. xviij. Luce. xvij

Reade this diligētly & gaynste our petromarty nians.

Cranmer.

workes

Opera supererogationis.

workes: that are not commaunded. Sainct Hierome sayde to one Heliodorus, which was a Monke, steryng hym to lyue solitarily. Non est tibi eadem causa, quæ cæteris, dominum auscultæ dicenti. Si vis perfectus esse, vade, &c, Tu autem te perfectum fore pollicitus es. Nam eum derelicta militia, te castrasses propter regna cælorum, quid aliud, quam perfectam sectatus es vitam? Rursus idem ait: Maioris gratiæ est offerre, quod non debeas, quam reddere, quod exigeris. It is a thynge of a greater reward, to offer vnto God, a thyng, which thou owest not, than to render to hym that, wherin thou art requyred to doo of dueтye by the lawe of god. Who wyl not beleue this holy great auncient doctour, rather than oure newe brethren? Of this highe perfection are, or should be al religious men and women, which haue vowed and professed voluntarie pouertie, to haue and possesse no worldly good,

Math. xix.

Monkes ought to be more perfect than other

Lib. 1. cõtra Iouinianũ

Of monkes & monasteries briefly.

as

as theyr owne & proper, but to liue in common. Which are now thruste out of theyr monasteries, how lawfully, and vnlyke, I wyl not now declare, but an other time, and yet this I wyll saye that the suppression of abbeys, of collages, and the abusing of them, and of other the churche landes, whiche men haue by impropriations (against gods lawe) haue been & are cõtinually a gret dãmage & decay vnto the honour and seruice of God, the godly bryngyng vp of scholers in vertue and learning, and vnto the common weale in worldly thynges. For where the abbeys nourished many poore mens chyldren at schole (emongst the whiche I was one, or els I shoulde neuer haue bene learned) they also kept hospitalitie, and mayntayned many strong

men to serue the realme at nede in tyme of warres, where now is foūd a shepehearde, and hys dogge only. The abbeyes tilled much corne, for the sustentacion of many men, women, and children, but now shepe & beastes are fedde there, which do in a maner eate vp men, women, and chyldren, & do cause al thinges to be extreamely deare. The abbaies raised no rentes, whereby the tenantes lyued welthily, & selled euery thyng good chepe, where now their lādes are so improued, and the rentes of them so muche augmented, and encreased, that the tenauntes liue but poorely, and are constrayned to sell euery thyng thre times more dearely, than they wer accustomed afore to doo or els they can not pay their rētes. The abbeis maītened woods

but

but now they are so spoyled, confu-
med & wasted, that a loade of wood
costeth more money then foure dyd,
when they stode, & coliages. What
conscience haue men thus to abuse
those lades against the cõmõ weale,
which were geuen of the founders
and dsed of the religious men for &
to the auauncing of gods honour, &
the common weale of this realme?
Were it lawefull so to abuse theyr
owne herytage, agaynste the or-
der of charytye? Nose they thynke
neuer to make an accompte to
GOD, for thys theyr dooynge?
Why dooe they not remember that
Chriſte sayeth, what shall it profite
yf a man wynne all the worlde, and
loose his soule? but of this matter, I
wyl speake in an other treatise more
now I returne to my purpose again

More this.

Math. xvi.

Lib. de viduis.

Heare what Sainct Ambroſe ſaith ſpeakyng of theſe Chriſtes wordes:

Si vis eſſe perfectus, &c

Math. xix.

If thou wilt be perfect, goe and ſell al thynges, whych thou haſt and geue thē to the poore.

At vero cum mueris præcepta ſe implesſe memoraſſet, conſilium ei datur, vt vendat omnia, & ſequatur dominum. Hæc enim non præcepto imperatur, ſed pro conſilio deferuntur. To geue all at once to the poore is not commaūded of God, but only counſayled of him. Sainct Cipian whych was about .CCC. yeares paſſed, affirmeth that virginitie is not commaunded, or the chaſtitie of a wyedowe, but onely counſayled, when he ſayeth.

Quum iam perfectus eſt orbis, & mundus impletus, qui capere poſſunt continentiā, ſpadonum more viuentes, caſtrantur ad regnum. Nec hoc iubet dominus, ſed hortatur, nec iugum neceſſitati imponit, quando manet voluntatis arbitrium liberum,

Cipianus de habitu virginum,

Chriſt (ſaith ſainct) Cipiā cōmaūded not any man to lyue chaſt or cōtinently

tinently without the compenye of a woman, but erhoyted and counseyled vs to lyue so, leauyng the matter vnto our free wyll, and libertye. Were not then Peter Martir, and other of that sect, and opinion very muche deceiued through ignorance of the trouth, when they taught the contrary? Saynct Hierome the wyse, why Paule sayde, that he had no commaundemente of God touchyng vyrgyns, but that he counsayled them so to contynew, sayeth:

Hieronī ad Bustochiū.

Quia vt ipse esset vir go, non imperiū fuit, sed propriæ voluntatis. Non enim audiendi sunt, qui cum habuisse vxorem confingunt, cum de cōtinentia disserens, suadens perpetuam castitatem, intulerit, 1. Cor. vii. Volo autem esse sicut meipsum, et infra, Dico autem non nuptis et viduis, bonum est illis, si sic permanserit, sicut et ego. Optatus (as Fulgentius writeth of hym) sayeth that saint Paule taughte and counsayled a

Lib. ii. ad Monum.

wo[r]ke

worke of supererogacio, and above gods law, when he counseiled mẽ & women to kepe their virginitye.

Hieroni ad pynamasch.

Quia virginitas, inquit, voluntatis est, nõ necessitatis,

But here saunct Hieron once agayn affirming plainly ỹ wilful powertie, and virginitye are not commaunded of God, but counsailed onelye.

De obitu Paule legẽ cum contra vigilati et .3. ad Sedibiam.

Semper grandia in audiẽtium ponuntur arbitrio. & ideo virginitatẽ Apostolus nõ imperat, Si vis, inquit Christus, perfectus esse, non tibi imponitur necessitas, vt voluntas consequatur præmium. Si ergo vis esse perfectus, & desideras quod prophetæ, quod Apostoli erãt, si apostolicæ dignitatis culmen assequi velis, vade, non parte substantiæ, ne timor pœnæ infidelitatis occasio sit, & cum Ananiæ et Saphira pereas, sed vniuersa, quæ possides, da pauperibus non locupletibus, non superbis, non amicis, nõ propinquis, non vxori, non liberis, da, quo necessitas sustentetur, non quo augeantur opes, Hæc ille.

Read ye boxes which haue many fat benefyces.

But this is sufficient of this matter.

IHS.

the treuth against diuers errours, & heresies, taught in this realme of Englande of late, dedicated vnto the Quenes Grace, Quene Marye. &c

SOme of ỹ sentences of .s. Austen cõcerning purgatory, ỹ praying for ỹ dead geuing of almes to the powre, and saying of masses for the soules departed, groũded & establyshed vpõ ỹ scriptures. Wherby a mã may plainly se, how shamefully thei are deceaued, that say Saint Austẽ doubted of this mater, and also that the makers of the articles annexed vnto the Catechisme set foorth of late in king Edward the firt tyme, erred, callyng the doctrine of purgatory, the teachyng of the schole mẽ and vayne.

Articulo, 22

And

And thirdly that our new gospellers are not members of the Catholyke church of Christ, but Schismatikes and out of Christes church in dede, because they are not of the catholike churches beliefe.

That sainct Austen doubted not in this matter, it appeareth euidently, by that, that he rehearseth Aerius emongest other heretikes, because he sayde that prayers, and sacrifices should not profite the dead. Wherefore by his iudgement al our Swinglians, and not onely Peter Martyr, and the authours of these articles, before mencioned, are very heretikes in dede, because they defende obstinately that opinion, for the which Aerius was condemned of Heresie. Also Saincte Austen hath these sentences folowyng.

Aug. de hæres. hug cap. lui.

Sed si forte ignem non coluerit & spinis eum oppressi permiserit, habet in hac vita maledictionem terræ super in omnibus operibus suis, et post hanc vitam habebit, vel ignem purgationis vel penam eternam.

Lib, 6, cap, xxiii, de genesi contra Manicheos

But yf perchaunce he wil not tyll hys fyelde, but wyll suffer it to be ouergrowen wyth thornes, he hath in this life the curse of his earth in al hys woorkes, and he shal haue after thys lyfe, ether the fyre of purgatorye, or els payne euerlastyng.

fyelde

hys soule

he ment.

Seest thou not (good reader) what sentence, Saunct Austen geueth in this matter, nothing doubting therin? Againe he sayeth.

Lib, 13, ca, ix, de ciuita te dei,

Eiorum animæ mortuorum non seperantur ab ecclesia, quæ nunc est regnum Christi, alioquin nec ad altare dei, sicret eorum membra, in communione corporis Christi,

The soules of godly men departed are not seperated from the churche, which now is the kingdo of Christ, or els thei should not be remembred at gods altare, in the communion

soules.

An Alter of God,

of

of Christes body. What can be spoke more plainly than this is? Appeareth it not here that our newe brethrē beleue not as Sainct Austen dyd, and the other Doctours of the latin churche of Christ? Also in an other place he sayth this: Futurum est, vt quidam in ira deiemendentur, & in indignatione arguantur, & forte non omnes qui arguentur, emendabuntur, sed futuri sunt in emendatione quidam salui, sic tamen quasi per ignem, Arguentur & non emendabuntur, quibus dicet Christus. Esuriui & non dedistis mihi manducare, &c.

Augusti, In. psa. 37.

¶ Undoubtedlye the tyme shall be that certayn men shall be amended in the wrath of God, and be reproued in his indignacion. And yet aduenture all whyche shall be reproued, shall not be amended, but certaine shall be saued by amending but yet so as it were through fyre.

l. Cor. iii. Math. xxv.

reproued.

They shall be reproued and not amended, to whome Christe shall say,

saie, I was hongrey, and you gaue me no meate. &c. And a lytle after I the same place he saith, pourge me, O Lorde, so in this lyfe, that thou mayest make me suche a man in this worlde. Cui iam emendatorio igne opus non sit, propter illos, qui salui erunt, sic tamen quasi per ignem, & quia dicitur saluus erit. Contemnitur ille ignis, ita plane, quamuis salui erunt per ignem. Grauior tamen erit ignis ille, quam quicquid potest homo pati in hac vita. Pourge me so, O Lorde, in this lyfe, that I may haue no nede nowe of that fyre, whyche amendeth mennes soules, for them that shal bee saued, but yet so as it were through fyre. & because Sainct Paule sayeth, he shalbe saued through fyre, that fyre is sette at nought, and litle regarded, so it is forsooth, all thoughe in dede he shalbe saued through fire, yet that fire shalbe more greuous and paynefull, then any thing, that

Ignis purgatorius.

Note this sentence.

fyre

1. Cor. 3.

More payneful

Idē habet vera et falsa penitētia Cap. 7. dist.

Idē habet de vera et falsa penitentia, cap. finiti. I. tho. de cura agenda p mortuis. Cap. 3.

a man can suffer in this lyfe. Doeth saincte Austē doubt nowe in this place of the fyer of purgatorye? Agayne he declareth playnely, that the Lutherans and Swinglians are not members of the catholike churche, whych prayeth for ỹ dead whē he saith thus Vacare non potest quod vniuersa pro defunctis ecclesia supplicare consuevit. It cannot be for nought or vnprofitable that the vniuersall Churche hath accustomed to praye for the dead. We reade saith he, in the bookes of the Machabees that a sacrifice was offered for the dead, but although it were read in no place of the olde testamente, yet the authorite of the vniuersall churche is great, whiche is clearely seen in this custome, where in the prayers of the preest, whych are made to God at hys alters, the dead are prayed for.

This is the true church of Christ, & not the Lutherans churche.

for, yee heare hym agayne, sayinge: Temporarias pœnas alii in hac vita tantum, alii post mortem, alii nunc & tunc, verùm nunc ante iudicium illud seuerissimum, nouissimumque patiuntur.

Tom.3. li. 21. cap. xiii de ciuitate Dei.

Some menne suffer paynes for a seafon onely, in thys lyfe. Some after thys lyfe, some bothe nowe and then, but yet they suffer those paynes, before that moste sharpest and laste iudgement.

He douteth not here of purgatorye

In an other place he confyrmeth the same wyth these wordes. Neque negandum est defunctorum animas pietate suorum viuentium relegari, quum pro illis sacrificium mediatoris offertur, vel eleemosynæ in ecclesia fiunt, sed eis hæc prosunt, qui cum viuerent, vt hæc sibi postea prodesse possent, meruerunt.

Ad dulcitium quæst. 2. in enchiridio, cap. 110. Tom. vii.

It muste not bee denyed, that the soules departed are relyeued and eased of theyr paynes, by the charytable goodnes of their frendes alyue, when the sacrifyce of oure mediatoure Christe, is offered for

Charite

The masse is a sacrifice propitiatorie which is againste the new brethren

them, or when almes are geuen for them in the church, or amongest the people, but these thinges do profite such, as deserued, when they were alyue, that they might afterward profite them. Quum ergo sacrificia, siue altaris, siue quarumcunque eleemosynarum, pro baptizatis omnibus fidelibus offeruntur, pro valde bonis gratiarum actiones sunt, pro non valde malis propitiationes sunt, pro valde malis et si nulla sunt adiumenta mortuorum, qualescunque viuorum consolationes sunt. Quibus autem prosunt, aut ad hoc prosunt, vt plena remissio, vel certe vt tolerabilior sit ipse damnatio.

Note that the faithfull do propitiations.

An vtilitie.

When therfore sacrifyces eyther of the aulter, or elles of almes, are offred for all faithfull people baptised, they are for the very good, thankes geuing, for them yt are not very euil, they be propiciations, that is to say purchasinges of ye fauour & mercy of god, for the which be very euil, although they be no help or profite to the dead, yet they be consolations

The masse is a sacrifice propitiatorie and euen so are almes

and

and comfortes of the liuing, but to whome thei are profitable, eyther it profiteth thē to this end, ꝑ thei maye haue full remission of their synnes, & paines, or at the least, ꝑ theyr paines may be made more tollerable. Doth not S. Austen affyrme here manifestly without al doubt, that the soules depted are relieued through almes geuen for them, & the sacrifice of the masse? Doth he not also plainly say ꝑ by almes, and by the sacrifice of the masse, the soules departed obtain remission of their sinnes, and that thei are ꝓpitiacios or menes to purchase mercy of god for thē? What madnes is it thē to deny this, or to say ꝑ S. Austē doubted of this matter, how blind are thei thē which stifly defende that ꝑ masse is not a sacrifice ꝓfitable to ꝑ soules departed out of this worlde.

to obtayne mercye of god for the soules depted, and not onely the passion of Christ.

sacrifice

Saynct Austen speaketh here, & in many other places of alters, whiche our new brethren did cast down, as the heritikes called Donatistes did, which neuer christiã good man did.

Lib.xxii.ca.ii.de ciuitate dei. Agayn he sayeth, Propter quorundam soluenda peccatorum vincula Christus ad inferna descenderat. Christ went downe into hell to loose the bondes of certayne synners. This his saying muste nedes be vnderstande of hell, which is called purgatorie, and of sinners being theyr punished for theyr sinnes, because Christ descended not into the hell of the damned for euer, for theyr sinnes shall neuer be loosed, because their paines are, & shalbe, (as Christ said) eternal, or endles. Itẽ he saith,

Mathy.xxv

Tomo.v.li.xxi.ca.xxiiii de ciuitate dei. Pro defũctis quibũdam, vel ipsius ecclesiæ vel quorundam piorum exauditur oratio The prayer either of the churche, or els of some godly mẽ, is heard of god for certain

persons

persons departed out of this lyfe. Doubteth he here of purgatory? Also when he preached to the people of the soules departed, he sayde thus: Illo transitorio igne (de quo dixit Apostolus, ipse enim saluus erit, sic tamen quasi per ignem) non capitalia, sed minuta peccata purgantur. With that transitory fyre (of the which Paul the Apostle hath said, that he shalbe saued, but yet so as it were through fyre) are pourged small synnes, not deadlye sines. Seest not thou (good reader) that S. Austen establisheth here again purgatory by thautority of S. Paul? doubted he then of it? Moreouer he praied for his mother departed saying: Nunc pro peccatis matris meę deprecor te, domine, exaudi me, per medicinam vulnerum nostrorum, quæ pependit in ligno, & sedes ad dexteram tuam, interpellat pro nobis. I pray to the, now, Lord, for the sinnes of my mother, here me by the medicine of our

Tom. 5. Sermone, 32. de sanctis.

Li. 1. Cor. 3.

small syn

Lib. 9. confessionum, cap. xiii.

S. Austen prayed for his mother being dead

woūdes, ꝑ is to say thorow thi ſōnes paſſiō, by which our ſines are healed which did hang vpō ꝑ croſſe, & nowe ſitteth on thy right hād prayig for vs

The ſacrifice of the maſſe.

He praied to God alſo to inſpire the heartes of prieſts to pray at ꝑ aulter in their maſſes, for his mother Monica, & Patricius his father, her hubōd. I did not wepe (ſaith he) in thoſe praiers, which we made to the, o lord whē ꝑ ſacrifice of our price or raūſō was offred for my mother. Oblationes ꝓ ſpiritibus dormientiū. quas vere aliquid adiuuare ipſos credēdū eſt, ſup ipſas memorias, nō ſit ſuptuoſe.

Aug epiſto.

Let not ꝑ oblaciōs made in ꝑ remēbraūce of ꝑ dead be to coſtly, whiche we muſt beleue, ſomething to helpe thē, doth he thē doubt, ꝑ ſacrifices auaile ꝑ ſoules departed, whē he ſaith we muſt beleue ꝑ thei ꝓfit thē. Muſt he not be very folith, that wil beleue

Is this to doubt of purgatorye

Sacrifices do ꝓfyt the ſoules departed,

theſe

these new teachers before S. Austē & al ỹ other auncīet doctors, which are plainly against thē in this matter. In an other place he writeth thus again

Tom. 10. sermone 41 de sanctis.

Quicquid de istis peccatis (minutis) a nobis redemtum non fuerit, illo igne purgandum est, de quo ait apostolus, ipse saluus erit sic tamen quasi per ignem.

Whatsoeuer of these smal synnes we leaue vnraunsomed, shalbe purged with that fyre, of which saint Paule speaketh, saying, he shalbe saued, but yet so as it were through fyre.

smal synnes

1. Corin. iii.

Ita peccata m hoc seculo purga, vt in futuro ille ignis purgatorius, aut non inueniat, aut certe parum inueniat quod exurat.

The fire of purgatorye

Clense thou so thy sinnes in this world, that in time to come, ỹ fyre of purgatorye, either maye not find, or at the least it may finde but lytle, whiche it maye burne awaye.

synnes.

Si autē hic in tribulatione gratias agimus, nec bonis operibus peccata redimimus, ipsi tam diu in purgatorio illo igne moras habebimus quādiu peccata tāquā lignum, fœnum, stipula, cōsumantur, q̄ ignis durior

Marke wel this,

S. Austen doubted not of purgatorye,

erit quam quid potest in hoc seculo penarum, videri, aut cogitari, aut sentiri But yf we geue not god thankes in our tribulacion, neyther yet redeme our synnes with good workes, we our selues shall so long tyme remain in the fyre of purgatorye, vntyll our sinnes be consumed, like as woode, haye, or stuble, whiche fyre shalbe harder, or more painfull, then any payne, that maye be seē, thought, or felt, in this worlde.

mnes consumed.

Tractatus in Johānē.

Is this to doubt of purgatorye? He sayeth in an other place, that prestes at theyr Masses dooe rehearse the Sainctes and Martyrs names, not to praye for them, as they dooe the names of others departed, that they maye reste in peace, but that they woulde praye for vs to God, that we might folowe theyr godlye and vertuous lyfe. This is verye plainely

plainly written of holy Sainct Auſten, and ought to perſwade euerye good man to beleue as he did in this matter, whiche ſayeth agayne.

Note thys reader, of the masse ſacrifice.

Orationibus ſanctæ eccleſiæ, et ſalutari ſacrificio, & eleemoſynis, quę pro eorum ſpiritibus erogatur, non eſt dubitandum mortuos adiuuari, vt cum eis miſericordius agatur a domino, quam eorum peccata meruerunt: Hoc enim a patribus traditum, vniuerſa obſeruat eccleſia, vt pro eis, qui in corporis ac ſanguinis Chriſti communione defuncti ſunt, cum ad ipſum ſacrificium ſuo loco commemorantur, oretur, atque pro illis quoque id offerri cõmemoretur. Quum vero eorum commendatorum cauſa, opera miſericordiæ celebrantur, quis eis dubitat ſuffragari pro quibus orationes deo non inaniter alligantur? Non omnino iſta prodeſſe defunctis ambigendum eſt

Tom, 2, ſermone, xxxii de verbis apoſtoli, 1, theſſa, iiii,

Et de cura agenda pro mortuis, Cap, 1,

This it may be Englished, it is not to bee doubted, that the dead are helped, throughe the prayers of the holye Churche, and the ſacrifice, whyche bryngeth ſaluacion and by almeſſe, that are geuen for their ſoules, ſo that our Lord ſhould intreate

Mead ye that say, We muste doubted of purgatory,

entreate them more mercifully, then theyr synnes haue deserued. For the whole church obserueth and kepeth this thyng, taught them by tradicion of ꝑ fathers, that prayer is made for them, which are departed in the communion of Christes bodye and bloude, when they at the sacrifice it selfe, in theyr place, are remembred, and that same sacrifice is remẽbred also to be offred for them, when for theyr sake commended (to GOD.) workes of mercy be celebrated, and doen, who doubteth but that thei are helped therby, for whom prayers be made to god not in vayne. We muste nothyng doubt at all, but that these thinges doe profite them. Note here good reader, diuers lessons against Peter Martir, & the other Swinglians. First that Sainct Austen calleth

The sacrifice of the masse is propitiatory,

leth the sacrifice of the holy Masse: Salutare sacrificium, a sacrifice geuig to vs saluacion, which is the masse to be a sacrifice propiciatorye. Secondly ỹ he saith thvse, it is not tobe doubted but that the soules departed are holp throw prayers of ỹ church ỹ sacrifice of ỹ masse, & almes geuen for thē to obtain the fauor and mercy of god. Thirdly note ỹ he saith, ỹ it was thē a custom & an vsage throughout al ỹ catholike church (which) was lefte to it by tradicio of ỹ fathers ỹ prayers should be saide, almes geuen, & Christes body & bloud offred i sacrifice at masse, for ỹ soules depted, & ỹ no mā should doubt, but ỹ thei were releued therby. He must be thē very foolish, ỹ wil beleue Peter Martir, or ỹ makers of ỹ articles adioned to ỹ catechisme before named, or anye other whiche doth teach the cōtrary

S. Austen doubted not of purgatorye,

A tradicion vnwritten in the scriptures,

Doctour Thomas Cranmer, D. Ridley Latimer, Rogers Thomas Hoper, and semblable others,

to this catholique doctrine, because Saint Austen declareth them to be no members of ỹ catholique church of the which he and the holy fathers then wer mẽbers. Seing our English Lutherans, and Swinglians that so shamefully erre in the blessed Sacrament of the aultar, are so manifestly deceyued in this matier, against both the Scriptures, the catholique churche and also the auncient doctours: why will men bee so mad anye longer to folowe them in any other of their wicked opinions: For can the holy ghost be with them that are no members of Christes church, but plain Schismatikes, as nowe it appeareth that they be: Fynally Sainct Austen writing, whether it should profite the soule, yf the bodye wer buried nigh to the tumbe

The Swinglians are not mẽbers of the catholike church but Schismatikes,

Libro de cura, ỹ mortuis, agenda Cap. iiii.

of a

of a holy Martir, whiche questyon Paulinethe Bishop of Nola asked of hym, sayd, that it should be profitable, because the mans frend seing him buried there should praye to the Martyr for his soule. Qui affectus, cũ defunctis a fidelibus exhibetur, eum prodesse non est dubium his, qui cum in corpore viuerent, taha sibi post hanc vitam prodesse meruerunt. Which affeccion and loue, when faithfull me shewe it or doo it for the dead, it is no doubt, but it profiteth them, that deserued, whiles they liued, that such thynges might profite them after their death. Who yet will say that S. Austen doubted of purgatorye? He doubted not of purgatorye, nor of the payne therof, but onely of the maner and the durance of continuance of that payne, whether that as woode abydeth longer in

Merites of workes,

Ad dulcitiũ q. ii, et in enchiridio,

the

Item de animabus defunctorũ.

than hay, and haye then ſtubble, ſo ſome mannes ſoule ſhoulde be after ſuche reſemblaunce longer in that payne than ſome others. And yet he writing afterwarde of the ſame matter, declared that he doubted not in it.

Rabanus, li, ii, de inſtitutione clericorum, cap, xlviii,

Raban holdeth with this feith, ſaying Sacrificiũ pro fide hũ defunctorum requie offerre, quis per totum orbem hoc cuſtoditur, credimus quod ab ipſis apoſtolis tradium ſit. Hoc enim vbique catholica tenet eccleſia, que niſi crederet fidelibus defunctis peccata dimitti, non pro eorum animabus eleemoſynas faceret vel ſacrificia offerret

To offer ſacrifice for the quiet reſte of the faythful departed, beſauſe it is obſerued & kept throughout al ỹ world, we doe beleue that it was ordayned and taught of the Apoſtles.

Hoc idem habet Iſidorus, lib, i, cap. xviii, de officiis eccleſiaſticis

For the catholike church doth kepe obſeruaunce in euery place, which except she beleued the ſoules of the faythfull departed

parted to bee forgeuen, woulde not geue almes, nor yet offer any sacrifices for their soules. Sainct Hierom ratifieth thys doctrine saying:

Pãmachius noster sanctam fauillam ossaque venerãda eleemosynę balsamis rigat. &c. scicas scriptũ esse, sicut aqua extinguit ignem, ita eleemosyna peccatũ

Ad Pãmachiũ de obitu vxoris sue Pauline.

Our frend Pammachius watereth the holy ashes, & worshipful boanes (of his wife Pauline) with ỹ swete balme of almes dedes, knowyng ỹ it is written: like as water quencheth the fyre, so doth almes dedes quench synne. Agayne he sayth:

Et sicut diaboli, & omnium negatorum, & impiorum, qui ibi sunt in corde suo non est deus credimus eternas tormenta, sic peccatorum, & impiorum, & tamen christianorum quorum opera in igne sunt probanda atque purganda, moderatam arbitramur, & christiana clementię sententiam iudicis.

Eccles. &c.

In calce cõmentarii in Ecclesiastę.

And as we do beleue ỹ the paines of the deuill and of al that deny Christ, and of all wycked persones, bee eternal

eternal and euerlastyng: euen so we thinke that the sentence of the iudge (Christ) against sinners and vngodly menne, and yet Christians (whose woorkes muste be tryed and purged by fyre) to be moderate, and migled with clemencye and mercy.

In prouerbia, xi. The sacrifice auaileth the soules departed,

Thirdly he sayeth: Notandum autẽ quod et si impijs post mortem nulla spes veniæ est, sunt tamen, qui de leuioribus peccatis, cum quibus obligati defuncti sunt, post mortem possunt absolui, vel pœna, videlicet castigati vel suorum precibus & eleemosynis, missarúque celebrationibus, sed hæc quibuscunque fiunt, et ante iudicium, et de leuioribus fiunt erratis.

A notable place of S. Hierome both for purgatorye and also for the holy masse.

But it is to be noted (saith S. Hierome) that although the wicked persons haue no hope of forgeuenes after they be dead, yet there bee some, whiche maye bee loosed after theyr death from finall synnes, with which they were bounde, when they dyed.

That is

That is to say either punished with peynes, or els thorough the prayers of their frendes, or almes dedes, & with Masses, sayd or songe for thē. But yet, for whome soeuer these thinges be done, they muste be done bothe before Domes day, & also for smale and lyght offences.

before domes daye.

S. Bede our countremā expounding these wordes of S. John Baptist, Christe shall baptise in spirite & fyre, sayeth: Sunt qui ita exponūt, quod in presenti in spiritu, & in futuro in igne Baptizemur. Vt videlicet sicut nunc in remissionem oīm peccatorum, aqua & spiritu renascimur, ita & tunc de lesnibus quibusdam, quę hinc nobis euntibus adhęserunt, purgatorii ignis ante iudicium vltimū baptismate, permūdemur: dicente Apostolo, si quis superędificauerit &c Ipse saluus erit, sic tamen quasi per ignem. There be some men, ý doe exponde S. Johns wordes thus, That is to saye, we be Baptized in this lyfe, in spirite, and in the lyfe to

Beda in cap. 3. luce.

1. Cor. 3.

baptized in spm

Idem habet Haimo in 1. Cor. 3.

come in fyre: whiche is as muche to
say, as now in this worlde wee can
haue no remission of our sinnes, ex-
cept we be borne agayne of water &
the spirite: euen so in the worlde to
come, we shall be cleansed before ỳ
laste iudgement, by the baptisme of
Purgatory fire, for certen smale sin
nes, which we died in. As S. Paul
sayeth, yf anye man bilde vpon the
foundation, wood, haye, &c. he shall
be sauid throughe fyre. How playne
is this agaynst all the Lutherans &
Swinglians, which denie Purga-
tory. S. Ambrose holdeth with this
Doctrine, saying: Da requiem perfecto
famulo tuo, requiem quam præparasti sanctis tuis,
Geue rest, O Lorde, to thy perfyte
seruaunt, the rest, whyche thou hast
prepared for thy saynctes. Agayne
he sayeth, cõfortynge one Faustus,
outer-

baptisme of purgatore.

Oratione. Funebri de obitu Theodosii imperatoris.

ouer moche lamentinge the deathe of his sister. Non tam deplorandus Lib. 2. epist. 8.
quam frequentanda orationibus meis, nec misericordiam tuis lacrimis, sed magis oblationibus animam eius deo commendari arbitror. I iudge ye the ought not so muche to be wepte for, as to be often prayed for: Nor I thynke that thou shouldest sorrowe for her, but rather cause sacrifices to be offered for her to God. Wherye wynked our newe brethren at these manyfest sayinges set forthe, in this matter? woulde they that we shoulde credyte them before all the holye Doctours of the Churche? Are they so blynde and shameles to deny that of vs? But yet heare againe what some other of the olde & Godlye writers, say in this questions, ye therby it may yet more playnlye appeare, howe greatly Peter Martyr, & hys bre-

The sacrifice of the Masse profiteth the deade.

thyng do erre frō the belefe of chri-
stes Catholique churche, & the holy
Doctours of the same, to the ende ỹ
all men may forsake theyr doctrine
or beware of it in time to come, that
they perysshe not for euer, but maye
be saued.

De mono gamia. Tertullianus in hys booke that he
wrote exhortyng wyddowes not to
marry agayne, sayth, Pro aīa mariti oret, & refrigerii postulet ei interī, & in prima resurrectiōe cū cōsortiuī, & offerat annuis diebus dormitionis eius. Let the widdow pray for her
husbandes soule, and desyre of God
for hym in the meane seasō, a refre-
shyng or an easement of hys paynes
& a felowshyp in the first resurrection,
and let her offer yearlye for hym the
day of his death. Are they not then
very blynd, that will folow our new
brethren, which do teache the cleane
contrary

yerelye myndes ar no new tyynges.

yearly.

contrarie to this godly Doctrine, & yet they would make me beleue, that they set fourth the beliefe of the primatiue Churche.

Ye agayne in another place sayeth. Oblationes pro defunctis non habent annuam celebritatem. We doo make oblacions, and kepe anyuersaries for ỹ dead. This was writte about thyrtie hundred, and fifty yeres past, & yet our new Gospellers wolde make vs beleue, that this Doctrine is newe, and yet was set vp by the scholemen, as an Article adiered to ỹ Catechisme before rehersyd. Fally sayeth. Who will beleue them in other thinges, seyng they lie so playnlie in this thinge.

De corona Militis.

Anniuersaries.

Artic. 23.

S. Paulinus, to vxorie. Sed fulde moxore, (thus hath, Vera [illegible] medicamentis salutaribus & vitiis pyrgibus horrescat, clerolimis, de buro ordine. Primum charo funeri iusta persoluens, piis lachrimis, & largo charismatis rore perfu sus,

Epist. ad Pammachium defientem mortem vxoris sue. Lege paulinum.

Epitaph.

Thou hast showed to her thy louing
pyth holsome remedyes, and liuely
wordes, ỳ is to saye, with almes
geuen to the poore for her soule, and
dew order vsed of all keeping dery-
ges and seruices for ỳ derely beloued
dead personage, thy ful of charitie
chast spouse her Godly obsequies
by Exequies solemnly kepyng, teares, de-
uout prayers saying this auncient
auctours behalf verily. Charles the
great Emperour, in the Epitaphe,
which he made vpon the tombe
of Adrian the Pope, wrote this,

O thou that readest this verses,
make humble petition to God, and
say with a deuoute minde, God haue
mercy vpon them both.

Sayncte

Saynct Cipryan declareth playnly, that he and his elders the Bysshoys, beleued ỹ prayers & the sacrifice of the holy Masse, were profitable to ỹ soules departed, for he sayth Victor, cum contra formã in concilio a sacerdotibꝰ datam, geminiũ fauſtiniũ presbyterum ausus fuerit retrorem cõstituere, nõ est ꝙ pro dormitione eius apud vos fiat oblatio, aut deprecatio aliqua nomine eius in ecclesia frequentetur. This doth mayne about. M. C. C. yeres sence of this holy martyr, and great clarke, and it is this muche to saye in Englishe. Seinge ỹ victor hath bene so bolde to make Geminie Fauſtine his elder, agaynst the ordinaunce made of the Apostles in the counsell there is no cause whye any Masse shoulde be made for his death amongest you, or any prayer vsed in the Churche for his name.

Lib. 1. epistle. 9.

S. cipryan. and his elders beleeued that there was a purgatory And that the sacrifice of the holy profited the dead.

executyue

Cesteth

to

¶ Certen Greake Doctours sayinges for the defence of Purgatorie, wherby the faythe and beliefe of the Greake Church may playnlye appeare in this matter, as the beliefe of the Latyne Church doth by the authorities above recyted.

damalcene.

TO thentēt, good reder, that thou maiste enderstye see, howe that oure newe brethren do erre agaynst ỹ beliefe of al godly auncīēt fathers of al ages, both of ỹ greake & latyn Church also, I wil briefly recite certē greake Doctours sayings vpon this matter. firste Sancte Damalcene in hys booke of Heresies, sayeth againste the Heretyke.

S. Austen hath the same lib. de Heres. Cap. 53.

Aerius. Negat ꝺ quā offerēdū esse ꝓ mortuis. He denieth that any thing shoulde be offered for the dead, ergo by the greake church they are condemned of

of Hereſie that ſay, as Aerius dyd, and therfore our new teachers, and their ſcholers are all out of the right waye. Epiphanius alſo, a Greake writter, which was almoſte twelue hunderd yeares paſte writtynge agaynſte ỹ aboue named Aerius, ſayeth, after he had reherſed his reaſons made agaynſt prayinge for the ſoules departed: Poſtea verò de eo, quod proferam cur deſuncti defectoris, quid hoc magis fuerit velit, but afterwarde, touchinge that, ỹ the names of the dead be reherſed at maſſe, what thing cãne be more profitable for them thã thys? Profectò peccet qui illis ſuam, cui ſuos reliquit, non abſcindat. Prayers which are made for ỹ dead doo profyte them, although they take not quite awaye the whole offence: Memoriam facimus pro mortuis, miſericordiam dei implorates. We doo make a memorie for the ſoules, of ſynners departed

Lib. 3. Tomo. 1, ca. 75.

Reade ye, Lutheriãs? and Zwinglians and returne to the truth agayne.

parted) denying god to be merciful
vnto them. Also in a nother place, ten-
dyng vs to set vpe the Doctrine and
fayeth of the Apostolique & Catho-
lique Church, writeth thus.

Li. 3. Tom. 2. sub finem

auctoritate definiri, sunt ex nonnullorum
sanctorum patrum & doctorum perscientes, ac
diuinos & mysteriorum dispensationes. Seest
thou not here, good Christe reader,
the beliefe of the Greake Churche?
doth not this olde writer condemp-
nyng Arrius of Heresie condemne
therwith all our new Preachers, see-
ing they teache the same heresie that
heare now this Englishe of Cantha-
rius woordes afore recited, wherche
[illegible]
[illegible] with dyuers other, that are dead,
they doe reuerence vnto them, & make
prayers to God for them, accordyng
vnto the auncient rites of our holy
pryngers

pinges, in the diuersions of Sa
crauentes, in the Sepulchre ment.
Lo here is the verie of the Greeke
church, which S. Damascene doth
so often & so plainly affirme.

Hermene de obdormientibus.

Hoc est ca
tholica ec
clesiæ erro
quam olim
cu ingenera
bile

catholique

A tradicio of the Apostels,

catholique Churche of Christe, hether to obserueth and keepeth stedfastly, yea and that without anye agayne sayinge or contradiction, fro one ende of the worlde to the other, and from that tyme of the Apostles ordinaunce contynuallye vnto thys present tyme, and vnto the worldes end shall. And this was not ordeyned in vayne, nother folyshlye, nor yet rashely, or by chaunce. For such thinges as Christes Relygion, that cannot erre, receyueth and kepeth so longe vnmoued, be not in vayne, but profitable to God pleasant, & much helping to oure saluation. He maketh mention in that sermon of masses sayd therein, and the fyrst day and at the yeares ende, yearely for y dead, which thinges, the catholique and Apostolique churche obserueth stedfastly

What can our new men say to thys? are they of the catholique churche? which deny the Doctrine that she holdeth

faithfully, and without sayinge agaynst it of any person. Then he sayeth teachinge vs a very notable lesson.

Profecto si fraudulẽ & inutile opus esset, quũ tot sancti dumoque spiritu pleni, patriarchæ, patres, ac doctores fuerint, vtique aliquis eorũ, ad ejusmodi errorem fopiendum incubuisset, at tãtum abest, ne quis vnquam subuertere tẽtaret, vt confirmarit etiã, quotidieque magis ac magis huic operi studeatur incremetũque incremẽto adiiciatur. Certenly yf thys dede were vayne and vnprofitable to the soules departed, seinge there haue ben so many holy patriarches, fathers, and teachers, whiche were full of the holy ghost, some one of thẽ wolde haue endeuoured hym selfe to haue put downe that errour but it is so farre frõ ỹ poynte, ỹ euer any mã assayed to ouerthrowe it, ỹ they haue muche rather confyrmyd and strengthened it, and euery daye moze and moze men labour to do it

Note this fruteful lesson.

Note this fruteful sayinge.

and

and also to encreace it. This lesson ouerthroweth all your new brethrens doctrine, and not only in this matter.

S. Athanasius.

S. Athanasius (as Damascene witnesseth) sayed in a sermon made for the dead. Si quis diem obierit licet in aere deponatur inhumatus ne omiseris oleum & ceram inuocato christo deo, ad sepulchrum accendere. Accepta enim deo sunt, plurimaque referunt secum mercedem. Oleum enim & cera holocaustum est incruenta autem hostiæ oblatio, propitiatio est.

Oile & cera in exequiis mortuorum.

If any man departe oute of this life, although he be not buried, doo not thou let passe to lyght ayle, and waxe at his grane, calling vpon god by prayour. For God doth accepte them, and they bringe with them a great rewarde. For Oyle and waxe are sacrifice, but the offering vp of ỹ vnbloody Sacrifice (which is ỹ sacrifice of Christ offered in the masse without bloud shedynge) is a propi-

The Masse is a sacrifice propitiatorie

tiation,

riation, or an obtayning of Goddes mercy for the soule departed. Then after he sayeth that the holy apostels of God did teache the people to pray for the dead, and yearly to make memorialles for thē, and that ỹ thynge pleasyth God very much. Howe ygnorāt were then Doctour Richarde Cor, & Chystopher Neuenlun whē they did geue out an Inyunction in their visitacion at Oxford, that no cādels, torches, or other lyghtes shuld be vsyd at any burialles, seynge. S. Athanasius exhorteth mē to vse the at the tombes & graues of the dead, and sayeth also that they are a sacrifice to God. It was a custome many yeares sence, that lyghtes should be vsyd in the churches. For sayncte Gregorye Nazianze S. Hieromes master writeth of them, saying.

Cādels & lyghtes ought to be vsed in the churche.

Lampa-

Oratt. in.s. Lanachyñ. Lampades, quas accendimus in vestre illuminationis misterium, cum que obuiabimus sponso splendida fide ac virginalis aïe, splendidis fidei lampadibus.

The Lampes, whyche thou doest light or bourne, when Baptisme is ministred, doth signifye the light to come where with we shall mete the spouse of the bright shining virginal soule, with bright Lampes of fayth.

Oratione i S. paschya. Agayne he sayeth. Proinde pulchra fuit nobis hesterna splendoris ac luminarium sancta celebritas, quam publice, & priuatim peregimus vniuersum genus hominũ parua, dignissima tamen expẽsa, igne noctẽ magni luminis instar, illuminãtes

The paschal taper, & the dieng of the fyre be no newe thynges.

Therfore yesterdayes holy feast of brightnes and of lightes, was to vs fayre and goodlye, whyche we dyd both openly and secretlye, geuynge lyght to all mankynde, with smale charge, yet moste worthy and woyth fyre makinge the nyght so bryght, as it were daye lyght, and a litle afterwarde he sayeth.

Pul-

Pulchrum denique hodierna est festiuitas, quoniã lumen hesternum, magni luminis exorientis præcursio erat, & tanquam lætitia quedam festũ præcedens, hodiernã resurrectionẽ ipsam celebramus.

To be shorte, this dayes feaste is greater, and more solemne: because yesterdayes lyght (the paschal taperlement) was but a goyng before of the great light, (christ) ryssing vp frõ deth, and as a certen ioye and gladnes commynge before the feast, but thys day we do kepe hye and holy ỹ resurrection of chryst it self. yet ones agayne heare him sayinge thus of Constantius the Emperour being dead.

Oratione 2 in Iuliani

Cõstantius ſ olbus olim clarus eſt laudibus, ac pompis, iiſque venerandis ac noſtris nec non canibus, totam noctem reſonantibus, & luminaribus accenſis, quibus Chriſtiani tranſitum honorare piũ cenſemus &c

Constantius was brought forthe with the prayses of all men, & with a worshipfull company, & also with

It is godly to burne lyghtes at burialles, & also other times.

our songes that lasted all night, and with Torche lyght, with whiche we count godlye to honoure a Christen mans passing out of this worlde.

What can our new brethren saye to this, but that they thinke, we ought to beleue the before these holy fathers.

S. Hiero speaking of certen presentes or giftes sent to him of one Marcella sayeth. Vt demonstremus aliqua misteria esse in munusculis ceteri vt accenso lumine sponsi ad uentus expectetur. That I might declare some misteries to be in thy presentes I thynke that the candels signifie, that the soules commige to Judgmēt must be loked for of vs, with a burning lyght of godly liuinge and of vertuous conuersation. Were not then our new teachers verye ygnorant, when they moued men to haue no lyghtes in the Churches.

Tom. 1. Epist. ad Marcellā.

Good workes.

Sayncte

Saynct Austen writeth also of lightes to be bourned in ỹ churches, saying. Tom.10, serm. 7. de tẽpore.

Sunt multi qui vouent, alius palla, alius oleum, alius ceram ad luminaria noctis. &c.

There be many, that doe bowe, some to gene a pall to laye vpon the dead corps or bodi, an other oyle, an some other ware, to bourne all nyght. Libro. 1. Cap. 9. de institutione clericorum.

Rabanus which was a boue seuẽ hunderd yeares past, saieth. Cerei solẽt accendi in lignũ lęticię, vtque ostẽdatur lux illa que illuminat omnẽ hoiem. &c. Candels are vsed to be lighted vp, for a sygne of gladnes, & that light should be showed forth, whiche lightened euerye man that cõmith into this worlde. What mente then our new brethren to take all lyghtes out of the Temples? Came not that theyr doyng of the Deuyce of Darkenes. Iohn. 1.

S. Hierom wrote agaynst one Vigilantius, bycause he spake agaynst

lightes and candels accustomedlye then vsed in the Churches. Accensiones tumulos martyrum cerei, Idololatrie insignia sunt. Are the candels, whiche doo burne before the martirs tombes, or shrynes, tokens of Idolatrie, whiche is as muche as yf he had sayed, they be not, albeit thou thinkest ꝑ they so be.

Tom. 1. Epist. 10. Riparij.

ware candels.

Rom. 14. Qui cumque accendunt cereos, inquit, secundum fidem suam, habent mercedem, iuxta id, Abunde vnus quisque in suo sensu. They that light vp ware Candels haue a reward of God according to their fayth, as S Paule sayeth. Let euery man satisfye his owne Iudgement, in thinges that are indifferent.

Whye candels are set vp before the saynctes tombes and Images

Suche ware Candels, or torches are lighted and bourned, both to remembre the holy Saynctes fayth and their verteous lyfe, whiche did shine in thys worlde lyke lampes & candelles as also in sygne and tokē that

that they are now in the glory eter-
nal. Wherfore suche lightes are not
set vp principally to the sayntes Ima-
ges but to the Sayntes, & fy-
nally to god, which made holy those
sayntes, and endued there soules,
with the glory & brightnes of heuen.

Math. 26

S. Hierom addith and sayth. Neque Christus indigebat vnguento, nec lumine cereū rum martyres, & tamē illa mulier in honorē christi, hoc fecit, deuotoque mentis eius recipitur Absque martyrū reliquiis, per totas orientis ecclesias, quando legendum est euāgelium; accenduntur luminaria, iā sole rutilante, nō vtique ad fugandas tenebras, sed ad signum lætitiæ demonstrandum.

Read thys pe suyngiyans and recāt your errour in tyme.

Chryst neadid not the oyntement nor the martyrs the lightinge vp of waxe candels and yet that woman powred out ỹ oyntment vpō chryst in honour of hym, & he accepted her deuotion. Without any martirs reliques therow all ỹ churches of the Aeste, whyles ỹ Gospel muste be read, they

whye candels are lighted vp when the gospel is redde.

the candels, although the sonne doo shyne, not to put away the darkenes but to shewe a signe or token of ioye and gladnes. How blind then were our new bishoppes and preachers, when they wolde haue no lightes at all in the churches. was thys to restore the churche of England (as they pretendid) and bare men in hand) to the fayth, religion and ordinances of the primatiue churche of Christe. but to retourne agayne to our matter of purgatory, hear now some other Doctours sayinges.

Epistle. 1

S. Clement Pope. 1. Peters disciple, & successour wryteth after this sorte. Instruebat mortuos sepelire & diligenter eorum exequias peragere, pro eisque orare, & eleemosinas dare Sayncte Peter did teache vs, (sayth Clemẽt) to bury the dead & diligently to make their exequies and

and diuyded temporall for them, and so
generalines for their soules, as ye
Doctryne then newed

Sir. I will also proue, which was almost
two hundred yeres passed, decla-
red and denyed the same, with the se
wordes spoken of the Lepers, and ye
answers vnder it. Ye seemeth ye
muste be vnderstand of those sinnes
ye passeth with vs out of this worlde
and remayne with vnsatisfaction, the
of the which certen are to be done to
mes soules, that they can not be put
away for euer.

Lib. 2. in le-
uiticum.
cap. 12. 134.

Alia vero esse, que purgatione possint recipere, se-
cundum inspectionem & iudicium potestatis, illius
quem occulta latere non possunt, quia expiabi-
bit alias singulorum secundum hoc, quod in eis mac-
culas lepræ, aut expiabiles, aut inexpiabiles vident.

Purgatory
is no newe
thynge.

We moste vnderstande ye there are
other sinners, which may be purged
after

after this lyfe, accordyng to ỹ iudge
ment vpon them, and the iudgement of
that bishop (Thuise) to whome thyꝺ
thinges cannot be vnknowne, which
shall dystribute euery mans sowle,
accordynge as he shal se the spottes
of their leyre (which he signifieth syn)
to be either able to be clensed or els
not able.

In calce lib. dastini in carmina sepulchralia.

S. Gregory Nazianzen, S. Basils
mayster prayed for S. Basill beinge
dead, saying. Deus ei beata dones. GOD
geue to hym the ioyfull of heauen.
Ageine he praied thus. Nec domine Cesarum fuscipe peregrinationis nostræ primitias &c.
Orat. 7. Nowreceaue, o lorde, Cesarius, ỹ
fyrst frute of our peregrination or
pilgrimage.

Serm. 3. in cap. 1. and Hom. 24. in Act.

S. Chrisostome cõfirmeth ỹ same
with these wordes. Iuuemus defunctos, p
viuos, procuremus eis aliquid auxilii precantes exhortemur & alios, vt pro ipsis orẽt, pauperibusque indes-

Let vs helpe the soules departed to our power, let vs prouide some help for them: when we praye, we prouoke other to doo the same for them. Let vs not cease to geue almes for ye poore continually for them. Then be assured they shall profite. Marke.9.

Non frustra ab apostolis sanctum est, vt in celebratione venerandorum mysteriorum, memoria fiat eorum, qui hinc discesserint. Nouerit [illegible] hinc fieri multum tributis, stante simul vniuersi populo, manus in celos extendente, cetu sacerdotali, verendoque posito sacrificio, quomodo deum non placimus pro ipsis orantes. Homil.69. Populum Antiochenum.

The masse is a sacrifice to powre chase grace and mercie of God.

It was not for nought, that the Apostles ordeined, that at Masse a memory should be made for the soules departed. They did well knowe that it did greatly profit them. For when all the people doo stande holding vp their handes towardes heauen, and the preistes also, and the dread

dreadfull sacrifice is present before them, how can it otherwise be, but if we appeale gods wrath, by praying for them? what is this, yf it be not prayers and the sacrifice of the masse, to be meanes to obtayne the mercy of God for the soules departed? we se then euidently, that both the Greake churche and also the latyn Churche beleued other people the Peter martyr, and other the protestantes both.

Reade S. Chrisostom in the places noted in the margent, here which I dod passe ouer, in the shorte, although only these of them all.

Non frustra igitur preces pro defunctis fundebant, non frustra eleemosynæ, hæc ea spiritus disponit, volens, vt nos mutuo iuuemus.

S. Dionise Parises disciple (saith Damascene alleageth in his sermon of the dead) sayeth,

Homil. in epist. 2. Thess. 1.
Homil. 69. ad populū antioch, lib 6. Cap. 4. de sacerdotio.
Homil. 41. in 1. Cor. 15.
Homil. 2. in acta.
Homil. 2. in acta apost.
De eccles. hier.

sacerdos

Afterwarde the highe holye preist maketh a verie godly prayer ouer the dead body, he addeth also of the holy thoppes, ỳ praye for the dead, saying

Precatur oratio alia diuina clementia, vt cuncta delicta remittat per humanam infirmitatem admissa peccata, defuncto, eumque in luce statuat, & in regione viuentium, in finibus Abrahæ &c. That prayer desyreth Goddes goodnes to perdo and forgeue the soule departed all ỳ synnes, that he hath committed throughe frayelty of the flesche, and to set it in light, amongest the liuinge, in Abrahams boosme, which &c. What wyll ỳ papist here reuoke? Will they say to this, ought not the ministers of charities annexed to the sayd catechisme to be shamed of their errour? when they saied ỳ purgatory was set fourth only by ỳ scholle doctours and that they inuented it.

Militar. Hierar. Cap. 7.

Prayers made for the dead in the Apostles time.

S. Basill

S. Basilles masse maketh mencion of prayer for soules departed.

S. Basill in his Masse sayeth. Diaconus vivorum et eorum qui dormierunt quorum vult, meminit Sacerdos sic, Memento domine eorum qui predormierunt in spe resurrectionis vite eterne, Hic Sacerdos mentionem facit eorum, quos iam vult & vivorū & mortuorū pro mortuis aut dicit: pro requie & remissione animę famuli tui N. in loco luminoso, vbi non fugit tristitia & gemitus: fac eum quiescere deus noster,

The deacon remembreth whiche he will, both of the quicke & lyue, & also of them that are dead. The preist sayth in his masse: Remembre, O lorde, all men that are dead before time, in hope to rise vp agayne to euerlasting life. Here the preist remembreth in his prayers whome he will, both of the dead & of the liuing. I pray, O lorde, to pray for the rest & remission of thy seruaūtes soule Richard, Abbot &c. Make him, o our God, to take his reste in the place full of light, where is nother sadnes, nother grouig or mour-

ninge

ninge at all. S. Chrisostome hath the same in his booke of the Walle. S. Chrisostomes Walle.

S. Gregory bysshop of Nissa. S. Basyls brother wrote a sermon of ỹ soules deyted, wherin he sayth plainly, some men shalbe purged, by fyre, after there death: Who wyll yet beleue these new teachers, ỹ saye there is no Purgatorie, seinge the auncient Fathers of bothe the Greake churche and Latin doo so manifestly set it fourthe in their bookes: but heare one or two other Doctours sayinges, to conclude this matier. 1. Cor. 3.

Theodoretus which was aboue. vii hundred yeres sence, thus wryteth of ỹ godly Emperour Theodosius the ponger, prayling his dedes, and actes. The reliques of the Doctour s. Chrisostome, were afterwarde caried into the kinges Citie Constãtinople. Libro. 12. Cap. 6. tripart. histo.

ware candels.

ple. And againe, the moste faythfull people, runnyng thoroughe the sea, as thoroow the lande, dyd couer the waters of Hosphorus, Lampadibus & cereis, with burnynge Lampes & ware candels. Wherfore the Emperour layde vp secretlye thys treasor off S. Chrisostomes reliques in ỹ citi. which Emperour beareth bothe his grandfathers name, & also kepeth his godlines vndefiled. Is in Chrisostomi loculum defigens oculos, atque frontem, pro Archadio et eudoxia genitoribus suplicauit, vt ignorantes deliquentibus veniam deus condonaret

Haynctes reliques are in treasour which the Heretike vigilãtius despised, as other doo none wickedly.

As he loked stedfastly vpõ the place wherin. S. Chrisostomes relyques were kept, made hũble peticion for his father and mother Archadius & Eudora, the departed, ỹ god wolde pardon & forgeue their sinnes, whiche they had cõmitted ignorantly.

Abdias the apostles scholer, which

saw

him christe, testifieth that S. Andrew prayed for one that was dead. Actus gra: agens narrauit Nicholaum archiepiscopum de eorum pere, orans, vt in pace quiesceret. But S. Andrew gaue thankes and declared þ S. Nicholas was dead and he praied to God that his soule might reste in peace. Lo one of the apostles praied for the dead. Lib. 3. hist. apostolice. Note this.

There are manye other auncient writers, and great learned fathers, which doth set forth the same Doctrine by the scriptures, and the custome of the Catholique churche, þ euer hath ben, from the first beginig of christes churche hetherto, but I will passe ouer them, because these now before alleadged in this traicty are sufficient to teache euerye man, what hath ben euer þ beliefe of christes vniuersall churche, in this matter

tier so that, whosoeuer be not of that
belife, he may yet retourne agayne
to ỹ churche & embrase it, lest he be dã
ned, being out of ỹ same, in whyche
case, & estate he ỹ is, & so abideth vn-
to the ende of his life, cãnot be saued
by christe, whyche is the head of that
his churche, and the sauiour only of
it, as S. Paule playnly witnesseth,
and also S. Peter, resembliyng chri
stes churche to Noes Arke, or shyp,
wherfore I beseche God almightye
the God of vnite, concorde, & confet
and christ our sauiour, whych prayd
for vs to his father, that we myght
accorde in religion & in a godly cha-
ritable vnite bothe of fayth and ma-
ners, & died for ỹ purchasing of the
same, to graũt vs grace all together
to agree in the same godly vnite, to
whome be honour, & glorye worlde
with ende. Amen

Eph. 1. & 2
& 5. Colo. 1.
1. Petri. 3.
Johan 17.

[redacted]

[redacted] of Christe good Reader)
[redacted] was not onely cast out of
[redacted] the Temples in this olde
[redacted] countrey, but also ouerthrowen and
[redacted] destroyed cleane almost in all places
[redacted] wayes. As though it were a thyng to
[redacted] be abhorred of Christen people, I
thought it good to set forth in wrytyng, howmuche the auncient doctors of the churche of Christ, regarded & esteemed that sygne, and the ymage of the crucifixe, that thereby menne myght wel see, and perceyue, howe shamefully they erred, and wer dysceyued, which dyd cast downe that

¶ The beggynning of this boke treatyle of the crosse, and the [illegible] of Christe, whiche the neyve brethren [illegible] raste downe, and setts [illegible] by the kynges armes in steve of it.

GOd said to the angel (good christē reader) passe thorow ꝑ middest of ꝑ citye Hierusalē, & make ꝑ signe of Thau, vpō ꝑ foreheades of mē, mourning, & sorowing vpon all not al them, vpon whom ye shall se Thau. Ezechi. ix.

¶ Hierome expoundyng that text of ꝑ prophete, writeth thus.

Thau littera crucis habet similitudinē, quę in christianorum frontibus pingitur, et frequenti manus impressione signatur. The letter Thau, hath ꝑ likenes of ꝑ crosse, whiche is made in christen mens foreheades, and is vsed with often writing of hand.

Galath. vi. Also Saint Paule sayde, God forbyd that I should glory or reioyce in

Apoca. vii. anye thyng, but onely in the crosse of our Lord Jesus Christ. But nowe let vs see, what the olde doctours of

Damas. li. 4. de fid. cap. 12, 17, [illegible] Damascene saith, the crosse is a buckler and harnes against the deuil, that he touche vs not. And [illegible] worshipp the figure of [illegible] not the matter of which it is made, but the figure as the figne of Christ. The honour of the ymages referred to the thing figured, or represented by that

The worshipping of the crosse. ymage, Qui hanc adorant, participes fiunt Christi crucifixi, I pray god that they, which doe honour, or worshipp the crosse,

Marke ye that hate the crosse & cal it an idol, may be made partakers with Christ which was crucified. Damascenus lib. 3. cap xii. ait. Omnia quæ deo dicuntur aut aguntur, ipsi reverentiam, pietatisque cultum exhibentes.

whose bodyes (as all thinges beleeued in the Christian Religion) shall rise againe, and liue for euer. Wherefore we haue not thought it conuenient, that they should lye vnder the ground, and be couered with earth, which is a thing vile and abiect. The holy Emperour Constantine, which was the first christened Emperour that euer was, except Philip, a king of Arabia. In Cyrilles sence, said we haue made the Churches of the blessed Apostles Peter and Paule, and enriched them with golde, & syluer, where we laying vp in a secrete place, their most holy bodyes with great honor, haue made their shrines of woode, which no weather nor element can hurt, and we haue put in euery one of their graues, or shrines, a crosse of most pure gold, and most precious stones, and fastened them there, with nayles of golde, vnto the which we haue geuen termes of pos-

In edicto eius inter opera clementis.

Reliques of sainctes & Shrines of them.

A crosse of golde.

Lightes of the church

session, for the continuacion of the lightes. This Emperour, whan he

Li. 1. ca. xiiii. tripy. histo.

was in great care, and tooke much thought, how he might withstande his enemies in battayle, sawe in his Dreame the signe of the crosse brightly appearyng in the fyrmamente, & Angels standyng by it, wondrynge at it, and sayyng to hym, O Constantine in hoc vince Ouercome thine enemies, O Constantine, by this sygne of the crosse. We see then that the sygne of the crosse hath a great vertue, and ought not to be despysed (as it hath bene of late emongest vs Englishe menne) but rather to be had in great pryce, and woorshipp, so that the honour, or veneracion, geuen to it, bee referred to Christ, whyche was crucifyed vpon the crosse.

The ryght honorig of the crosse.

That dyd the holye Emperour Constantine

L.i.c.cap.8 trig hist.

Eutropius. li.xi.

L.i.c.cap.15 trig hist.

ship to the most holy crosse. This is
written of him to his great renoume
and praise, and to their reproche
and shame, whyche dode, or haue
perysshed that sygne of the crosse, yea
destroyed it, but I wyll let this passe
and bryng forth other mennes say-
inges in this matter.

Paulinus Epist. xiii.

Paulinus which was in saint Au-
stens time, almost a thousande foure
hundred yeres sence, thus writeth
of ỹ crosse, and the image of Christ
crucifyed.

The image of Christ crucified was bled in saint Au stens time.

Sub cruce sanguinea, nisi uio, stat Christus in agno.

Christ stādeth in a figure, or picture

Natalit. S. Felicis

Quinta vis crucis.

Multa manus crebris ſunc. illa incendia ſiſtunt
Aduersum, atque cupiebat vincere Lymphis,

verſes is, that when no water could

A notable hiſtorye of the croſſe & a myracle wrought of god thrise,

Epiſtle, xi,

to Seuerus a piece of the croſſe for

a great gyft, exhortyng hym to loke vpon it many times, for to remember what exceadyng paynes and tormentes Christ had suffered for hym, that thereby he myght be inflamed with deuocion and loue towardes hym.

Li.ii.ca.xix. hitto. trip. apud Calli sdorum.

Calliodorus an olde writer telleth that a certayn yong man called Probianus, whyle he was chyldysshe was healed of a very great disease, which he had beyng an heathen man, and yet he would not receyue the most holy crosse, which was cause of all that his health. Than god appeared to hym, and shewed to hym the lygne of the crosse, whiche was vpon the aulter of the church, declaryng thereby, that he should not denye to honour the crosse, for his sake whiche dyed vpon it for vs.

In aultar.

Saunct

S. Athanasius writeth thus of the vertue and puissaunce of ỹ crosse. L. de incar. natiõe verbi

Signo crucis magica omnis pellitur fascinatio, veneficium, omnisque irrationalis voluptas tollitur.

By the sygne of the crosse (sayth he) all witchcraft is put awaye, all enchantment is taken away, and all vnreasonable pleasure, or lust is kept awaye from manne. S. Martiall, whiche was Saynct Peters disciple, hath this sentence of the crosse. Crucem domini, in quem credidistis, semper in mente in ore, in signo tenete. S. Martialis, epist. ad burdegalenses, cap. ix.

Holde ye euer the Lordes crosse, in whome ye haue beleued, in youre myndes, in your mouth, in a sygne, by this onely sygne, heauenly victorye is geuen to vs, and with the crosse baptysme is sanctifyed, or halowed hitherto.

Eusebius reciteth in his storye, ỹ many Iewes wer saued frõ burnig Eusebius, lib. x, cap. xxxix

and

Epiphā, li. i, To. ii, aduersus hereses contra hære. iii.

a chysten woman was styered of a Jewe by incantacion to synne, and that she was preserued from his wyckednes by makyng vpon her a signe of the crosse. Hys also recyteth that a certayn Jewe called Joseph, dyuerse tymes the deuyll from a mad man, by the signe of the crosse, made vpo water, and that water sprincled vpō him: Which Joseph, beyng a chrysten man, obteyned the loue of the Emperour Constantine, so that vpon his despences, or cost, a cyte was in a tyme named Tiberias, but the Jewes by incantacion & witchcraft empeched & stopped his fyers so that he, after he had made in furnaces, for the makyng of lime, and other matter necessarye for that his buildyng. The

which thing Ioseph seyng, he went
forth a vessell, and made a crosse di-
gonit, and called vpon the name of
Iesus, for to helpe him against that
the Iewes intended, and done,
he spruncled the fyre, and the for-
nace with that water, and than the en-
chauntmentes were put away, and
fyers burned. Also we reade in the
Hystorye of the Church, written al-
most .M.CC. yeares passed, that a
godly Bishop, called Marcellus, the
other head officer, commaunded
a temple of Iupiter, which was for
Idolatrye worshipped as a god, to be ouer-
downe with fyre, which thyng, ere
they went about to doe, there appea-
red a dreadfull blacke deuyll, letting
the fyre to burne, whyche thyng the
Bishop hearyng, ranne thyther hast-
ily, and commaunded that a vessell of

Polywater

Lib. 5. cap. xxxiii. trip

water

water ſhould bee brought to hym,
to bee put vnder the aultar, whyche they
dyd. Then he prayed deuoutly
vnto god, that he woulde not ſuffer
the deuyll to vſe that aultar any lon-
ger, and after that he had prayed, he
ſtrede a fygure of the croſſe vpon the
water, and badde hys Deacon, nam-
med Equitius, to putte fyre vnder
that aultar, and to ſprincle that wa-
ter there about.

Holy water

Quod cùm fuiſſet factum, Dæmon effugit, non ferens
aquæ virtutem. The whych thyng beyng
done, as the hiſtorye witneſſeth, the
Deuyll fled awaye, not ſuffryng the
dedlie or ſtrength of that water.

Holy water

Lib. di. ca. 1
ſtrig hiſto

We read alſo in the ſame hyſto-
ry, that one Iulian, whych had clene
forſaken Chriſt and his faith, aſked
of one that had a familier ſpyrit, and
vſed enchauntery, whether he ſhould

obtayne

[illegible] the Empyre that he desired
[illegible] of the Deuyll to haue her
[illegible] from him into a Bere Beynge vnder
[illegible] care, and there made mock and
[illegible] of Deuils, and anon there appe-
[illegible] many fearefull Deuils, wyth the
[illegible] Iesus sayd, he made the signe
[illegible] crosse vpon his forehead, and
[illegible] the Deuils came anay vncon-
[illegible] tinent, because they could not abyde
[illegible] the signe of the crosse

What then shal I say of the which
haue cast down crosses? What of the
which doe call the ymage of the cru-
cifixe an yDoll, and dooe abhorre it
mayne? I not well saye, that they are
the very followers of the deuyll? But I
wyll goe forwarde to the rehearsall
of other Doctours sayinges in this
matter. Sancte Hierome thus
writeth of one Paula then dead:

Pete-

Ad Euſto-

Read ye de
ſtroyers of
croſſes and
Rodes.

Ad demetri

3 tradicio
not write
in the ſcrip-
ture.

Rome. xiii.
ad Philip.

Figura crucis ſignare te, quia in
nomen domini noſtri Ieſu chriſti ipſe habet, quis
ſimpes deſiderat.

by

by the crosse, Baptisme is also gyue with the crosse agayne he sayethe, art thou a Christen man: vse the sygne of the Crosse, saye thou I haue this thinge only a Bouclier, this only a medicyne. Also he sayth yf a mā say whan he goeth out of his house, I forsake the Deuyll, and doo cleaue to thee Christe, armynge hymselfe with the sygne of the Crosse, neither man, nor the Deuyll can hurt him. Furthermore he sayethe. Cum regenerāmur, crux domini adest, cum sacratissimo alimur cibo, cum in ordine consecrandi stamus vbique, ac semper id victoriæ insigne nobis assistit When we are borne agayne in Baptisme, the crosse of our Lorde is presente or helpeth vs, whan we are nourished with the moste holy meat, whā we receaue holye orders, in euerye place, and at al tymes, that sygne of

In cap. 3. ad colosse.

Tom. 4. Homi. 21.

Homi. 55. in Mathe um.

Our newe brethren doo not vse this in the sacramentes.

victorie is pfet, or helpeth vs, Itē he
Tom.5. ler-mone de cō tinentia Iosephe. saith, haue thou euer ỹ crosse before thine eyes, & ỹ at ỹ time shalt depte awai pure frō sine. For as ỹ cloude,
Exodi.14. a figure of ỹ Crosse, defended ỹ Hebrues ỹ they should suffre no euyl of ỹ Egiptiās, euen so ỹ crosse sene before our eyes, dothe straycht with
Hom.31 de cruce, et latrone. driue away al euil lustes. Finally he saith, ỹ crosse is vnto vs ỹ cause of al
Hom.2. the churche geueth not so much vn to the crosse blessednes. This hath deliuered vs frō blidnes of errour, this hath resto red vs out of darkenes to light, this hath ioyned vs vnto God, whan we were separated frō hi. Thys Crosse gueth vs al good thiges sufficiētly.
Than ỹ signe of ỹ sōne of mā (sayth
Math.24. christ) shalbe seen i ỹ firmamēt, hast ỹ seene ỹ brightnes of ỹ sygne of the crosse, which ỹ cōpaygni of Aūgels, & the multitude of Archa ūgels, shal

beare

beare on highe, vpō their shoulders. &c. what excuse shal they haue whē ỹ crosse of chryst shal appear at dōes day, which haue destroied Crosses, or cānot abide to se thē: Dothe not s. Chrisostome geue here as much honour vnto ỹ crosse as ỹ church doth saying or singing before ỹ Roode or ymage of ỹ crucifix? Aue crux. &c. Haile o crosse. &c. S. Cyril also writeth of ỹ roode, or crucifix agaīst one Julian which, whā he had forsakē chryst, & was returned to ỹ worshippinge of false gods, reproued (as heretiques now doo) christē mē, for ỹ honourig of chriſtes image. Thus he hath recitig Juliās words, o miserable mē which leaue ỹ worshippig of greate Jupiter our God, & do worshyp the wood of ỹ crosse, makig ỹ ymags of it i your forheds, & before your houſ

Vpō good frydaye.

Galath. 6. Absit mihi. &c.

Lib. 6 cont. Julianum.

More this.

Note that our new men now doo folowe that heathē man which had forsa-

To this reproche of Julian S. Cirill answereth, sayinge. Moreouer he calleth them wretched, which do euer make a sygne of the precious crosse, both vpon their houses, and forheades also. We wil declare without labour, ỹ suche wordes, whyche are comen out of euyll thoughtes sauoure of extreme ignorance. Thã he reciteth the great, and diuers benefites, whiche came to vs by christ and his deathe and than saythe.

2. Cor. 5. Hoc ora recordari uos facit salutare lignum: et suadet, vt cogitemus, quod (sicut dicit Paulus) vnus pro omnibus mortuus est, vt viuentes non vltra sibi ipsis viuant, sed ei qui pro ipsis mortuus est, et resurrexit.

Thys wicked Julyã destroyed the sygne of the crosse in the gagge or banner, whych good con-

That is to say, ỹ woode, which bringeth health, causeth vs to remẽbre all these benefites, & coũselleth or moueth vs, to thike ỹ (as S. Paul saith) one is dead for all, that they whiche are liuing, should no longer lyue to

theyr

their owne pleasure, or after theyr owne lustes, but to honoure & glory him whiche died for them, and rose vp agayne from death. Seest thou not here, good reader, that the ymage of Chryst crucified was vsed in the Churche before S. Cyrilles time, which was aboue .iii. C. yeres past. Seest ȳ not also, what profit cometh to vs, through the beholdinge of that ymage, with a remembraunce of christes death. Thyrdly here appeareth plainly that the new brethren in christe are followers of this apostata Julyan. Cyrill saythe also there, to the sayd Julyan, Wylt thou ȳ we shoulde caste awaye, and leaue the woode, which bringeth vs into remembraunce of al vertue, and set fourthe to women and children, thy ydols? Agayn he sayth to hym,

Tantyne had made, and that he syd that he myght brig the louldiers to the payne ms dolatrye, vnto the which our new brethren wold haue brought vs, yf god had ouer thrwn thē in time. Tripart. hist. Lib, 16 cap. 30.

Rede ye whyche haue destroyed crosses, or cannot abyde them.

because, to lyue honestly, and godly
maketh men most holy, which haue
that endeuoure, or desyre, therfore
(as I haue sayde) we doo make the
crosse of the precious woode, for the
memory or remembraunce of al good
nes, & vertue, hitherto S. Cyril. S.
Ambrose writeth also thus of ye same
matter. Infigimus oscula ligno crucis, fateor,
& coram eo genua flectimus, at non ligno, vt ligno
sed quatenus signo, Christum nobis representanti,
illam impendimus adorationem. We doo (I
Ambros. lib. de obitu Theodosii.

graunte) kisse ye woode of the crosse
& doo bow downe our knees before
it, but not to the woode, as woode,
but we doo geue ye worshyp to the
woode of the crosse, as a signe repre
senting to vs Christe. Also speaking
of S. Helene, (mother to the Em-
perour Constatine, whiche was the
seconde christened Emperour, that
euer was,) sayth, ye she found by in-

marke this wel gentle reader and learne how to worship the rode or crosse of Christe.

Philippe was the first. Beda

spiratiõ

spiration of the holy goost, the crosse vpon the whiche Christ our sauiour did suffre his death, and than he addeth these wordes. She founde out this title of ỹ Crosse, Jesus of Nazarethe, the king of Jewes, and she wourshipped the kinge (Christ) not the wood, for that is the errour of ỹ gentyles, or the Heathen, and ỹ badnite of the wicked men. She worshypped him, whiche hanged vpon the woode of the Crosse.

de hill ang lorum. Ambrol. de obitu. Theodosii imperatoris

The right vse of images and of the crosse of our sauiour Christ.

Lactantius also standeth vpon our side, sayinge. It is sufficient for me, at this time, to declare of what strēgth, or force the signe of ỹ Crosse is. Howe great feare it might be to the Deuylles, he shall knowe, whyche shal see, how they abiured by christ, doo fly out of the mens bodies, whyche they had besieged, or possessed.

Lib. 5. ca 2 de vera sa pientia.

Anon after he sayth, christien mẽ in christes name, with the sygne of the crosse, doo chase away Deuylles, & that the heathens doo not make sacrifice to their Goddes, yf anye be present hauing his forehead marked with a sygne of ỹ crosse, & that their goddes the Deuyls, seing the sygne of the Crosse doo flye away. Algayn he sayth that the Deuils dare not come to him, or hurte him, whiche they see to haue a sygne of ỹ Crosse.

Prudentius de passione Agnetis.

Prudentius likewyse wryteth of this matter saying.

Tam purpurea suppler
Sternitur Eneade, rectoris ad atria christi
Vexillumque crucis sanus Dominator adorat.

Cyprian hath this saying.

Sermo de passione Domini.

Quicunque sint sacramentorum ministri, qualescũque sint manus, quæ vel mergunt, accedentes ad baptismum, vel vngunt qualecũque pectus, de quo sacra exeunt verba, operationis authoritas in figura crucis, omnibus sacramentis largitur effectum &c.

Who

Who so euer should be mynysters of the Sacramētes, of what so euer sorte the handes should be, whiche should dippe in the water, those that come to baptisme, or annoynte the breste of man, what so euer it be, of the whiche the holy wordes are spoken the powre of worckyng in or by the figure of the crosse geueth effect to all ỹ Sacramētes. Agayne Cyprian sayth, now also this is doone with us, that they, which are baptised in the churche, should be presented by the rulers, or prelates of the churche, and should obteyne the holie goost, both by our prayer, and layng of our handes vpon them, & should also be made perfecte with our Wordes signe, the crosse. Linus (which he was in the apostles time,) wrote a booke of the passyon of S. Peter

Oyle & the figure of the crosse were vsed in Baptisme in S. Cipzians tyme.

Ad Jubeianum.

The crosse is vsed in confirmacyon of chyldzen.

Linus lib. 1 de passione Petri et Pauli.

Peter and S. Paul,) sheweth that S. Peter gaue as muche honoure or more, to the Crosse, thã the churche geueth, or hath geuen to it in any longe, or Prayer, for he writeth thus of it. When S. Peter came to the Crosse, to be hanged vpon it, he said O grace vnspeakable, for in ỹ name of the Crosse is peace. This is the woode of life, by which the powre of death is destroyed. Let me haue no glory, or reioysinge but in the crosse of our lorde Jesus Christ. O crosse which hast ioyned man vnto God, and deliuered him from the Captiuitie of the Deuyll. O crosse, which hast doone euer represente to mankynde, the passyon of the sauioure of the worlde, and the ransome of mans captyuytie, safe, & sound, what a verye true sayinge followeth. O crosse,

Reade this diligently.

Galath. 6.

which

whiche worketh daylye peace be-
twene the heauenly creatures. An-
geles God, and man, and dooth dili-
gently repayre, and renew our me-
diatours death., before the euerla-
sting Father, with a moste faythfull
embaladerie the churche wandring
for her sonnes. S. Gregorye, Hie-
romes Master, reciteth the same no
table history of the Crosse, which I
rehersed before out of ỳ Tripartye
history, of Iulyã, for thus he writeth.

Lo the ri-
ght vse of
the crosse is
to represes
to vs chri-
stes death.

Tripar hy
storie. lib. 6.
Cap. 1.

Ora. 1. in
Iulianum
post.

Regnante Iuliano persecutio ad tempus et vetus contra
gitremedium. Hacque ob timorem signatur, adu
toremque facit, quem persequebatur. Prætulit
signaculũ dæmones cõpescuit, timores solutus

Marke of
what force
and strength
the crosse is

Iulyan being in the Weste, where
Deuils appeared veri terribly, was
strikẽ with feare by a thig not loked
for, or ỳ chaunced sodenlye, & ranne
vnto the crosse, and the olde remedy
and he for feare, is marked with it,

and

Note reader that the signe of the crosse feareth away Deuyls.

and he maketh him his aydoure, or helper, whome he did persecute. The sygne of the Crosse preuayled, the Deuylles are refrayned from doynge euill, feares are put away. What blindnes were they in than, whiche destroyed all crosses, and woulde not suffre the hostes, that should haue ben consecrated, vpon the Aultre, to haue the figure of the Crosse prynted vpon them? Did not they theim selues to be folowers of the Deuyll in, and by that their doynge? Prudentius, which was in S. Austens time, thus writeth of the Crosse, made in Christes holye name.

What malitious blindnes was there?

Prudentius Dib. cathemerinon.

Fac cum vocante somno,
Cessatum petis cubile,
Frontem, locumque cordis
Crucis figura signet,
Crux pellit omne crimen.

Pagiõ

Fugiunt crucem tenebrę,
Tali dicata signo,
Mens fluctuare nescit.
Discede, christus hic est,
Christus hic est, liquesce,
Signum, quod ipse nosti,
Dānat tuam eternam.
O tortuose serpens, &c.

¶ When sleape calleth vpon thee, & thou goest to bed, se that thou make a sygne of the Crosse vpon thy forehead, and thy breast. The crosse putteth away all synne, the Deuylles, whiche are full of Darknes of sinne doo flye from the Crosse. A mans minde giuen to serue that Sygne cannot doubte or wauer. O Crooked serpent, departe away, chryst is here, faynte, or cealle thy cruelty, for christe is here. The sygne whyche thou knowest, condempneth thy garison, bande, assemble.

Adde

Adde to these the sayinges of Tertulyan, whiche was almost. m.ccc. yeares sẽce, he sayth. Qui crucis nos putat religiosos, consecraneus noster erit.

Tertulianus in Apoleg. ca. 16

He which thinketh that wee christẽ people haue deuotion to the Crosse, shalbe our compaignió in the sayth. Thus he wrote against the Heathẽ, which did blame and reprouue christien men for worshippynge of the Crosse. Also he recitig many traditions of the churche, not written in the Scripture, sayinge thus.

Tertulianus. Decorona militis.

Ad oẽm progressum, atque promotũ, ad oẽm aditum, et exitum, ad vestitum et calceatum, ad lauacra, ad mensas, ad lumina, ad cubilia, ad sedilia, quascunque nos conuersatio exercet, frontem signaculo (crucis) ferimus.

What so euer we doo we shoulde make a signe of the Crosse vpõ our foreheades.

At euerye goinge forwarde, and auauncinge of our selfes, at euerye cominge to, and goynge out, when we put on our clothes, & shoes, whi-

we baythe or washe vs, whan we sit downe at the Table, whan lightes come in, whan we go to our chambers, whan we sit downe at the sieges, with what thinge so euer we do exercise our selfes. we doo make the signe of the Crosse, in our foreheads.

With these Authours agreeth S. Ignatius, John the Euangelistes scholler, sayinge. Crucis tropheum est contra principis mundi virtutem, quod videns expauescit, et audiens timet. The victorye or ꝑ vertue and strength of the Crosse, is agaynste the power of the Deuyll, ꝑ is called ꝑ prince of this world, whiche sygne he seinge dreadeth, & hearing it feareth. Lactãtius which was .iii. hũdreth yeares passed, & of whõe I wrote before, writeth largely of ꝑ vertue and force of the Crosse, recytinge the greate profite, whiche wee

Ignatius. Epistle. 5.

of worldly tyuers.

wee maye haue by dylygente and Godlye beholdinge of the crucifix, or roode, for he ſaythe thus

Quiſquis ades, mediique ſubis in limina templi,
Siſte parum, inſonteque tuo pro crimine paſſum,
Reſpice in me, me conde aīo, me in pectore ſerua,
Ille ego, qui caſus hoīm miſeratus acerbos,
Hunc veni, pacis promiſſe interpres, et ampla,
Cōtis culpæ venia, hic clariſſima ab alto,
Reddita lux terris, hic alma ſalutis imago,
Hic tibi ſū requies, via recta, redemptio vera,
Vexillūque dei, ſignum et memorabile, fari,

Lac. lib. carminum, de paſſione chriſti.

The Engliſh of theſe verſes.

Who ſo euer thou art, which entreſt into the middeſt, or myddle of the temple, ſtand ſtyl a lityll while, and beholde me an innocente, which ſuffered for thy ſynne, laye me vp in thi minde, kepe me in thi hert, I am he, which hauing pitie vpon the bitter fal of man, came hither an expoūder, & a mediatour of the peace whiche was promiſed to man, & cā hither

a

a large pardon of the common fault here is a lyght most cleare geuen to men on the earth from heauen, here is a fayre or holy ymage, here I am to the rest, a ryght way, and a verye raunsome, and an estendart sygne, and a thyng to bee remembred, and spokē of, anone after he addeth these verses.

¶ Vertice aduſque pedes me luſtra: en aſpice crines
Sanguine concretos, et ſanguinolenta ſub ipſis,
Colla comis, ſpinisque caput crudelibus hauſtum,
Vndique diua pluens vinum ſuper ora cruorem.
Compreſſos ſpeculare oculos, et luce carentes,
Afflictasque genas, arentem ſuſpice linguam,
Felle venenatam, et pallentes funere vultus,
Cerne manus, clauis fixas, tractosque lacertos,
Atque ingens latens vulnus, cerne inde fluorem,
Sanguineū, teſſosque pedes, artusque cruentos.
Flecte genu lignumque crucis venerabile adora,
Flebili innocuo, terramque cruore madentem,
Ore petens humili, lachrymis ſuffunde ſubortis
Et me nonnumquam deuoto in corde, meosque,
Per montus, ſectare mee veſtigia vitæ,

Animada uerte lector

Ipsa supplicia inspiciens, mortemque feuerans,
Corporis innumeros, memorans animique dolores,
Disce aduersa pati, & propriæ inuigilare saluti de,

The effect of these verses in Englishe,

Consider me or loke vpon me frō the croune of my head, to the soole of my foote, loe, beholde my heere ioyned togethet fast with bloude, and vnder my bushe of heere my bloudy necke and my head cruelly crouned with thornes, that the bloude raune out of it, & bleadyng vpon my godly face, quicke bloude on euerye syde. Looke vpon myne eyes closed, and lackyng the syght.

Helpeaketh in Christes persō hanging vpō the crosse,

Looke also vpon my chekes, and my dryetoungue, empoysoned with gall, and payle countenaunce, as it were of a dead corps.

What profit commeth to vs by the crucifixe.

Beholde my handes fastened to the roode or tree, with nailes, and my armes stretched out to the extremitye,

mirye.

Loke also vpon the great wound of my side, and the blonde which did yssue out of it. Beholde my wearye feete, and the bloudy limmes of my bodye. Thou weaping, bowe downe thy knee, and honour the worshipfull Roode of the crosse, & falling downe vpō the earth, which is moyst with myne innocent blonde, kisse it humblye with thy mouth, and sprincle it with the teares of thine eyes.

Reteryng that honor to me, whiche was crucified vpon it.

And remember me sometymes in thy deuoute hearte, and beare in thy mynde my commaundementes or warnynges, folowe my lyfe, beholdyng my paynes, and sharpe death, remembryng the vnnumerable dolours both of my body & soule, learne to suffer pacietly aduersites & tobe diligēt about thine owne saluacio

Hitherto Lactantius, writyng of e
vpon the ymage of Christe, or the
Roode, and declaryng openly, what
Lessons, and profit we may geat by
the deuout and godly beholdyng of
it, and honouryng of the same euer
lookyng with a perfecte fayth, vpon
Christ, and honouryng hym, & bea-
ryng in mynde hys bitter passion,
wherebe he suffred vpon the Roode,
for our saluacion. This dooyng we
shall not offende God, but greatlye
please hym, and be muche encoura-
ged, and moued, to forsake our syn-
full lyfe, and to serue god the better.
Actiõe. 17 Whiche thyng the seuente generall
counsell, and the seconde (holden at
the citie Nicea, at the which wer as-
sembled three hundred Bishops) did
approue, sayig: An Do. vii. C. lxxxvi
We folowyng the doctrine of oure
godly

godly fathers, & obseruyng the tra-
diction of the catholique Churche, in
the whiche the holy ghost dwelleth,
doe determyne with all diligence, &
care, that ymages made after the
maner and fourme of the holy crosse
are to be set vp and had in holy ves-
sels, in vestementes, in waules, and
tables, in priuate houses, in comun
wayes, but chiefly the ymage of our
Lord Jesu Christ, and than of hys
mother our Lady, of Angels, and al
holy men. That through the looking
vpon those ymages, all they whiche
doe beholde them, maye come to the
memorye, and remembraunce of ꝑ
thynges figured, and salute them, &
geue vnto them an honorable wor-
shipping, not that the seruice, or wor-
shipping, which is called in ꝑ Greke
tongue Latria, and is due onely to

ymages

Holye ves-
sels, vesse-
mentes.

Images of
Christ & of
Saunctes,

Latria

ꝑ deitie, or godhead, but as we come reuerently to the figure of the crosse to the holy gospels, to ꝑ holy smokes of encence, and also to the Lightes of the churche. For the honor done to ꝑ ymage, retourneth to the thyng re-
Lightes of the church.
Honour of an ymage.
Note this gēerle rede
nov.
pzesented by it. With what face or countenaunce doest thou resist (saith Leontius in his fifth boke of his defence made for christians, agaynst ꝑ ymage of the crosse, seyng ꝑ knowest that Abzaham did worship Idolaters, Moyses, Jetro, a worshipper of Idols, Jacob Pharao, Daniel Nabuchodonoser, and wilt thou despise me (sayd this learned mā about viii. C. lxx. yeares past) worshipping the crosse of Christ? S. Austen wri-
The worshipping of the crosse.
August. To. v. li. 10. ca. 8 de ciui. dei.
teth muche of this matter, of whose sayinges this is one. Moyses praied his handes beyng stretched forth, in the forme of a crosse, and thereby he

dyd ouerthrow gods enemyes, not one of ꝑ Israelites being killed. Also he saith whē the people wer stoug with fiery serpētes for their synnes, god cōmaunded Moises to hang vp ꝑ figure of a brasē serpēt vpō a poole ꝑ thei beholding it, might be healed again, and death destroied, as it wer by the signe of the crosse, as S. Austen saith there. The which being done, ꝑ serpēt was reserued in remēbraunce of ꝑ gods benefites done to thē. This was a graue ymage, or a similitude & ſēblāce of a creature, which notwithstanding god himselfe had Moises make. Therfore he did not forbidde to make any similitude, or graue ymage, of a creature without addicīō but ꝑ we should not make vs any similitude, or image of any creature, to honour it as God, as the texte of Exodus declareth plainely.

Exo. xxv.

To. b. li. ca. vlti. de ciuita. dei. Num. xxi.

serp

A graue ymage cōmaunded of god to be made. Num. xxi.

Exa. xx. what God mēt forbidding vs to make a graue ymage.

Agayne thys brasen serpente was a
figure of Chryst, and sygnified hym
Joan. iii. to be (as he sayde hymselfe) exalted
or lifted vp vpon the crosse, at tyme
of his death, whyche serpent whoso
euer did looke vpon, vnderstanding
by it Chryst, and his most bitter pas-
sion, & beleuing in hym, thā to come,
and to dye for vs, with a perfit faith,
had remission of theyr synnes, & not
Note this. onely health of theyr bodyes. Wher-
fore why may not we christen men
haue the figure or ymage of Chryst
crucifyed, ỹ we beholdyng it, might
remember Christes death, and by ỹ
forsake our sinnes, and liue more de-
uoutly, as wel as the Iewes had a
picture of hym to come, & to be cru-
cifyed, and that picture was profita-
Austen. ble to them. But to Sainct Austen
agayne, which sayth: the crosse is ho-

noured

noured, and remayneth in glorye.

A loco supplicioꝝ fecit transitum ad frontes imperatorum, Qui tantum honoris dedit pœnis suis, quid seruat fidelibus suis? Tom. 2. dist. Pla. fol. vi.

The crosse hath made a passage from the places of paynes, to ỹ foreheades of Emperors. What reward doth Christ reserue for his faythfull people, whyche gaue so much honor to the crosse, vpon whych he suffered his paynes? Agayn he sayeth. Qui crucē irridēt, a dæmonibus tanquā a bestijs deuorātur In Joā. tract. fol. vi

Thei that scorne ỹ crosse are deuoured of the Deuils, as of beastes. Also he witnesseth that a holy woman, called Innocentia, whyche dwelt at the cite Charthage, was cured of a cācre, ỹ she had in one of her brestes and is vncurable by nature, only by makyng a crosse vpon it. Moreouer he writeth after this sort of the crosse Except the sygne of the crosse be put Note thys reader. Li. 22. ca. 8. de ciui. dei. Sygne

either

To.tr. tra. ex viii. in Ioannem.

either to the foreheades of the, that beleue, or to the water, by which they are borne againe, or to the oyle, with (which creame) they are annointed, when they be baptised, & confyrmed, or els to the sacrifice, with which they are nourished, none of these thinges is well and perfectly done. He saith in an other place. The secretes of christen me haue, as it were, a certein worshipfull monumente, or a thyng for memorye of our Lordes crosse, that they call a crosse, which we also do confesse, to be most worthye of all worship, and we doe worship it for a remembrance of Christ, which was crucified upon it. For there is set vpō the crosse a certayn ymage of a man as he were suffring there, by the which our lord Jesu Christes passiō is remembred in our memory. Embrace ye & worship

Olle and creame.

The sacrifice of the masse.

To.tr. de vtilitatione tribulationum cap. iii.

worshipe

age of a man.

worship, thys picture, mekely & hy-
bly, but yet remember these verses.
Nec deus est, nec homo, præsens quã cerno figura.
Sed deus est, et homo, quem signat sacra figura.

Note the right vse of the rode or of pmages.

The figure of the crucifixe, which I doe see present, is neither god nor mã. but he is both god & mã, which the this holye figure signifyeth. The signe of the sonne of manne, that is to saye the crosse of Christe (as Chrisostom, Hierom, S. Austen & other ꝑ doctours iudge) shall appeare at domes day, & be caried in the aire before him, coming to ꝑ last iudgemẽt by the lyght, or brightnes of which al ꝑ world, ꝑ sunne, ꝑ mone, & starres shal appere very blak. What shal these say, for themselues, which haue despised ꝑ crosse of Christ in this world. They will bewail & lamet their errour ig, but ouerlate. Here S. Austē addeth saying, before Christ was crucified, ꝑ

figure

signe

What crosse

Aug. To. x ser. xl. de sãctis.

Note the brightnes.

To. x. ser. oppi. de tempore.

crosse

The honor of the crosse

crosse was a name of condemnacio, nowe it is made a thyng of honour, afore that time it stode in the condēnacion of the cursed person, now it is erected or set vp, for an occasion of saluacio. For this sygne we kepe holy day, in remembraunce of ỹ crosse. So also S. Paul teacheth festes, or holy dayes yearely to be made for the crosse, sayng: Pasca nostrum. &c Christ is offred vp our paschal Lamb, therfore let vs kepe holye daye, or make good chere. &c. Christ when he went vp into heauen (saith Saint Austē) left to vs the crosse for a remēbraūce of his passio, he left the crosse for our health. Thys sygne is an ayde to Christes frendes, and a let to hys enemyes, by or with ỹ mistery of this crosse, the rude are instructed in the faith before they be christened. The

Mark reader.

Holy rode day was holy day that, is it was taught by. S. Paul. 1. Corint, 1.

holy dāyē

To. 1. in festo inuētionis crucis,

To. 7. ser. 111. de sāctis,

Note reader.

font

font of baptisme, by whiche men are borne againe, is halowed. By the sygne of ỹ same crosse, those that are baptised dooe receiue the gyftes of graces, through the handes laying vpon them. Churches are also dedicate with the figure of ỹ same crosse, aultars are consecrated or halowed, the sacramente of the aulter, by putting betweene of our lordes wordes, is made with this figure. Preistes & Deacons are with this sygne promoted to holy orders, and generally al the sacramentes of the church, are made perfect through the vertue of this sygne. Thys sygne destroyeth witchcraft, it bryngeth to nought all engins, or enterpryses of the deuyls. And that thyng, whiche the presence of Christes bodye vpon earth dyd, the remembraunce of the victorious crosse,

The halowing of the font, which oure newe brethrē did contemne vtterly.

Confirmation of children geueth grace which our newe ghospellers denye.

Halowe aultars.

The crosse vsed in the masse.

Making of Preistes & Deacons Preisthode is a sacrament against oure Lutherans and Swinglians.

without ye.

remembrace

crosse with a faithfull calling vpō ȳ name of Christ, now doth, to be brief S. Austē writeth thus. Afore Christe was crucified, there was nothing to mans flesh more intollerable thā ȳ crosse, now ther is nothīg more glorious in ȳ forehead of mā. Quid seruauit de suo, qui talem honorem dedit suplicio suo.

Te. 5x. trac. 117vi. in Ioan.

The honor of the crosse

What doth christ kepe for his faithfull seruātes, which hath geuē so great honor to ȳ crosse, vpō whiche he suffred paines of death? To cōclude (saith S. Austē) the crosse is not now vsed at Rome in ȳ paines of ȳ guilty, for whā the crosse of our lorde is honored, it would haue beē thought ȳ ȳ offēder was honored, if he wer hāged vpō a crosse. Moreouer S. Austē writeth aft this maner intreatig of thē ȳ wer taught Christs faith afore baptisme

The honor ayng of the crosse.

Tom. 7. li. 2 cap. 26. de peccatorum meritis, et remiss.

Catechumenos, secūdū quēdā modū, plignū christi, & orationē manus impositionis, puto sācrificari, & q̄ accipiūt, quāuis nō sit corpus christi, sācrū est tamē, &

Christus, quã cibi quibus alimur, quoniã sacramẽtũ est
I iudge (saith he) ỹ thei which learne Christes faith before thei be baptised are made holi throw ỹ signe of Christ (ỹ crosse) & prayer of laying hãdes vpõ thẽ, & ỹ thig which thei do receiue, although it be not Christs bodi, yet it is holy, & more holy thẽ ỹ meates, with which we are nourished for it is a sacrament, ỹ is to say, a signe of a holy thig, verily of ỹ body of christ, which ỹ people should receiue euery soday, after ỹ godly coũcel of. Iustẽ, & therfore thei ỹ do not so receiue christs body sondyly, thei receiue holy bred, as a signe of it, & of a charitable vnitye, which should be emõgst vs, christen mẽ, ioinig vs fast together, as in the bred ỹ greines of corn are vnsepera-bly cõioined together. Therfore holi bred ought not to be despised, but re-ceiued of men as a godlye sygne of

learne

Holy bread

Why we do receiue holy bread euery sonday

Epist. cxix. ad Ianuarij

holy bred.

1. Cor. 10. Vnus panis nos omnes sumus. &c, Cyprianus,

Christes blessed body, conteyned in the holy sacrament of the aulter. Also Saynct Austen saith. Ante quam christus in cruce pependit, crux nomen condemnationis erat, nunc vero facta est res honoris prius in damnatione maledicti stabat, nunc in occasionem salutis erecta est, Before Christ hanged vpō the crosse, the crosse was a name of condemnation, but nowe it is made a thyng of honour. It stode before in the condemnation of the cursed mā, nowe it is sette vp for an occasion of mannes saluacion. Than he addeth saying: thys crosse hath been the cause of vnnumerable good thinges. The Angels shall beare the crosse before Christ commyng to the laste iudgement, and it shall make the lyghtes of the firmament darke, the sunne, the moone and the sterres. Who is then so vnwyse to beleue our new brethren teachyng men to abhorre the crosse & ymage

No. r. ser. cxxx. de tempore.

The honor of the crosse

last mdge.

Note thys reader.

ymage of our sauyour crucified.

Beda our countreyman, whiche was about. D. CCC. yeres passed in the hystorye of the Church of England, speaking of one pauline Bishop of yorcke fleeing awai from thence into Kente sayeth. Attulit secum vasa preciosa Edwini regis purpuram, in quibus et crucem magnam auream, et calicem aureum consecratum ad altaris ministerium, quae hactenus in ecclesia cantii conseruata monstrantur, attulit. Lib. 2. cap. 20

yorke.

He brought with him from yorcke to Cantorburie very many precious vessels of the king Edwine, amongest whiche he brought thither a greate Crosse of gold, and a chalise of gold consecrated or halowed to serue at the aultet, whiche thinges are seene yet reserued in the churche of kente. Our new brethren lead with conne toungues tooke all such vessels out of the temples, & tourned them to pro-

phane and worldlye vsages, but let
them beware of Gods vengeance
Dani.5. whiche punished balthazar for drin-
king in the vessels of the temple ta-
ken awaye by his father Nabuche-
donazor, but of this I wyl speake at
large shortly in an other treatise. S.
Lib.3. cap.2. Hist. anglorum. Beda also witnesseth that Oswalde
a kyng of Englād did set vp a crosse
ight. in a place, where he should fight a-
gainst Christes enemies, and knee-
led downe vpon his knees before it
prayinge to God, that he wold ayde
hym, and his souldiers in ye greate
neade. In the whiche place many
myracles were wrought, and men
chippes. continually vnto this day doo take
chippes of that Crosse, and caste the
into water, and then sicke men, wo-
men, and beastes drinkinge of that
water, or that being sprincled vpon
them

them, were healed thereby. Also he sayeth that a mās arme, which was broken, was healed wyth the olde Mosse of that Crosse, whiche mā is now lyeing. Doest thou not se now by these olde Doctours sayinges, good Christē Reader, in what reuerence, estimation, and honoure ỹ sygne of the Crosse, was had amongest all Godly Christen people: were not then our late proceders, the new brethren, shamefully deceaued, when they preached, & wrote also agaynst the sygne of the Crosse the Image of Chryste, and caused men to caste downe the Roode-Lofte? Our Lorde of hys moste tendre mercye call theym agayne oute of that theyr greate ygnorannce, and blyndnes, vnto the verayre lyghte of Chrystes

Mosse

true fayth and religion, and to the vnite of his Catholique church.

Lib. 11 rerū Romanarū

Eutropius, whiche was almost .CCC. yeares sence, saith. It is reported that Christe appeared vnto Constantine the emperour, when he should fight agaynst ỹ cruell tyrãnt Marentius a persecutour of christians, & sayd to him, when he had first shewed him the sygne of the Crosse make a lyke figure, and commaunded him to vse it as an ayde in battayle, that he might get the victorye. Also this auncient writer and Eusebius doo testify that constantine ỹ noble christien Emperour, the secõd Emperour, that beleued in Christe, caused the sygne of christes crosse to be caryed euer before his souldiers in batayle, that they by the offten seynge & beholding of it, might ceasse worship-

Philippe was the first christe Emperour.

worshipping of faulse gods, and ho-
nour the very true god, which he hi-
selfe worshipped. Wherefore he ap-
pointed certen stat erdbeares, whi-
che shoulde beare upon their shoul-
ders ỹ figure of the Crosse by cours
thorow out al the wuges of his ar-
mye. And our new teachers sayd, ỹ
signe of the Crosse of Christ was an
idol, and brought men into Idola-
try, but that came of the deuyll that
wold de haue mẽ vtterly forget christ
and his passion, whiche he suffered
upon the crosse, and to fall vnto Ido
latrie. Also the sayde authours doo
uutres, that when one of constanti-
nes soudiers, whiche did beare the
standerd in battayle, in whiche the
figure of christes crosse was made
ouerfeare flee awaye was slayne
and he, to whome he

one

Eusebius, Hist. eccle.

A myracle wrought of God by the Crosse. Eutropius Lib. 11 rerū Romanarū

gaue the standerd ech apped vppe-
ryll, when many Dartes did lyghte
in the standerd. Mone other these hi-
storiographers do recorde, that whe
Maxentius came feavsly to fyght a
gaynste the sayde good Emperour
Constantine, the Emperour com-
maunded a crosse of Gold, wh ythe
he had made to be caried before him
in that battayle, and so he obtayned
the victorye, many of Maxentius
souldiers beynge slayne, and that
tyrante him selfe runnynge awaye
was drowned in the myer of a wa-
ter, into whiche he fell. Eutropius
also and Eusebius doo witnes that
Helena Constantines good mother
admonyshed in her sleape, made
hast into Hierusalē, & at the length
founde out (albeit with great dif-
culte) Christes Sepulchre couered
with

crosse of golde

Helena founde the Crosse by gods aduer tysment.

Sepul.

with filth,) & Venus Temple beyng
byldē vpon it, and that place beyng
made cleane, & that Idols Temple
beyng ouerthrowen, they foūde there
three Crosses, vpon the which christ
and the two theues hanged, & when
they began to doubt which of them
was the Crosse of Christe, the holy
Marchurius Bishop of that Cite,
leyed one of them vnto a noble wo-
man, that had ben longe sicke, mak-
yng moste deuoutly to God, that it
might be knowen, whyche was the
crosse of Christ, & assone as ỹ crosse
touched her, she was healed cleane
of her diseale. How deuelishe were
then our Gospellers, ỹ destroied the
crosses of Christe, & did put downe
the feastes of the holy crosse, seyng
christes crosse was inuented by in-
spiration of ỹ holy goste aduertising

venus.

3 crosses

long sicke

Reade this and note it well.

ỹ Godly wemã Helena Cõstantin
mother, to seake it out, & to finde it, &
Li.14.rerũ Ro.anno.d 730. seing it was knowẽ frõ the ỹ other
crosses, vpon ỹ whiche ỹ theefes dyd
hange, by a notable Myracle Paulus the Deacon witnesseth that the
Emperour Theodosius sẽt his wife
Eudoria to Hierusalem to geue thã
kes vnto God for his benefites.

Quæ plurima dona ecclesiis cõtulit, et adorato sancta sãcta crucẽ, quã colendis locis, reuersa est ad regalia

Iustinian the Emperour, vnto whiche
was in Agapitus & Syluerius the
Popes tyme, sent one Belisarius a
noble captayne in warre into Ita-
lye to deliuer it from the oppression
Lib.16. rerum Romanarum. of the Gothes, which hauing victo-
rie of them, at the length subdued (as
Paulus Diaconus witnesseth) the
Vandalians vnto the Romayns.

Exinde ille victor Romanus venit auream crucẽ centum librarum, preciosissimis gemmis exornatam,

in

Iacque suas victorias descripserat, beato Petro per manus Papæ Vigilii obtulit. After that tyme Belisarius (sayeth Paulus) came a conqueror to Rome, and he offered vpon the Aultare of S. Peter by the handes of the Pope Vigilius, a crosse of Golde of a hundred poundes weight, garnished with rychest moast precious stones, in the whiche he had written his victories. We doo reade also not in Historie scholasticall, as Angell sayeth, but in the Historie of the church written by Eusebius almost .A.C. yeres before that other storie, that after the great Idol Serapis was destroyed by Christen men, the figure of Christes Crosse was made and set vp in the place of it. Whiche the learned Paulus Orosius affirmeth also beleued in Christ, affirming that they learned of there el-

a crosse

Lib. II. Cap. 29. Hist. eccle.

beleued in Chre

bers, that ỹ Idol Mercurius ſhoulde ſtande, and be worſhypped vntyll a ſygne ſhould be ſet vp in the place of it, in whiche ſygne, or figure, (that is the Croſſe of Chriſte) ſaluation of man ſhould conſiſte. Seeſt thou not then, good Reader, that ỹ croſſe of Chriſte hath bene euer moche eſteemed of all good chriſten people in al ages, & that it hath bene a meane to withdrawe men from Idolatrye, and to leade the vnto chriſtes fayth: were not then our fathre brethren very blynde, when they called it an Idole, & cauſed me to call it downe, ſetting vp for it the kinges armes? whyche let vs vſe ỹ ſygne, figure, and Image of Chriſt, as a ſygne of howe to put vs in remembraunce of his deare paſſyon, euer referringe the honour done to it, vnto Chriſte

our

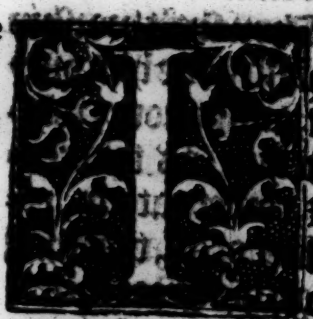
our sauyour, þ̄ we may fulfyll that
wh̄yche GOD commaunded to be
done, sayinge: Thou shalt worshipp
thy Lorde God, and serue him only
with that service, and honour, wh̄e-
che is due only to him, as the crea-
toure, gouernour, conseruatour, re-
demer, and glorifier of all, that shall
be saued, through his great mer-
cye, & his sonne Iesus Christ
Ies deaths into wh̄ome
and the holy ghoste be
all glory & honour,
for euer and euer,
Amen.

Deut.6.
Math.4.

1.Tim.1.

weeke.

Which our new Fa-thers put downe



THis is no new thing good Reader, y we doo yearly go in Procession the Rogation weeke for of that wrote, & custome was

Richutnus Homilica de Ro-gatio-nibus

worthely one Alchimus Ratus archebishop of Vienna, which was the yeare of our Lord God fiue hundred Cum ritu quidem Rogationum per Gallias modo, sed ante per orbem totum Rogationis obseruantiæ flumen inrigui, & infectam vitijs terram vberifluxu annuæ saluationis expurgat.

The riuer or flood, which maketh moyst, of the keaping the Rogation runneth with a liuely path, not only through Fraunce, but also almoste through the whole worlde, & it pourgeth or maketh cleane with a plēteous flowing

lowing of an yearely satisfaction, the earth, infected with vices. Anon after he sheweth the cause why it was instituted saying. Viennæ incendia crebræ terræ motus assidui, nocturni sonitus, eadem rotundis funeri prodigiosum quoddam minitabantur. Nam populosis hominum conuentibus domestica sylvestrium ferarum species obuersabatur, gladius et ignis visi erant &c. That is to saye, ofte fyers burnynge, and destroyinge thinges at the Citie Vienna, contynuall earth quakes, noyses or soundinges in the night, did often threte a certen straunge or a wonderfull thinge signifienge afore, the destruction of the whole Citie. For the assemblies of many men saw a familiar, or an homely appearance kynde or fygure of wild forest beastes, a bweard and fire was seene &c.

Tunc S. Marmertus præcessor meus coram festiuis altaribus, atistes, inuictus persistit, lachrymis ac precibus incendium compescuit, et concepit animo rogationes

gationes, deinuitque, quicquid hodie palmis ad precibus mundus inclamat, deo inspirante, eligimus præsens hoc triduum, quod est inter ascensionis festum eius, et diem dominicum. Et ne obseruatio rogationum vilesceret, ad basilicam, quæ meniis erat vicinior ciuitatis, orationem primæ processionis indicit, fitq; celebri alacritate, copiosa multitudine, et maxima compunctione, vt reuera populi lachrymis, et laboribus breuis atque angusta processio videretur.

Than the holye Mamertus my predeceſſour a biſſhop not vanquiſſhed, ſtode ſtill afore the ſolēne aulters, and he ceaſed ỹ fyre with weaping teares and prayers, & conceaued in his mynde the Rogations, & determyned al that thinge, for whyche the worlde crye out this daye with holding vp of hades and with prayers by the inſpiration of God theſe preſent three dayes are choſen, which are betwene the worſhippig of the holy aſcenſion, and the ſonday And that the keaping of the Roga-

Aulters.

Procession in the Rogation weeke.

tions

tions should not be lytle set by, he denounceth by Proclamacyon cō-maundeth or ordeyned, that the prayer of the first processyon should be made vnto the Churche, whiche was neare to the walles of the Citie They go with solempne Joye, cou-rage, reddynes, good wil, & chaūge ment of chere, for the esperaunce or hope, that they had in ỹ thinge, with a great nombre of people, and with great repentaunce, in so muche that the procession appeared shorte and brefe throughe the peoples teares, & peynes. Statim episcopus instituit quo die proxi-mo, id est, martis, et tertio die procederet, Tota hæc festinatas est rogatio pro delictorū venia. by and by ỹ bisshop ordeyned to what place the procession should go vpon the nexte daye, that is to saye vpon the twisday, and vpon the wensdaye.

All

All this whole feaſt is a praying for pardon of forgetfulnes of names yet there to that auncient Archebiſhop a thouſande yeres before our tyme wrote of the proceſſion howe vſed in the Rogation weeke. Therefore our newe Goſpellers ought to be aſhamed, that they tooke awaye ſo auncient, and ſo Godly a thinge, eſpecially ſeyng they ſayd that they wolde reſtore Chriſtes Churche in England to the Religiō of the primitiue church. Our lord tourne their hearttes vnto his true fayth agayne

Amen.

Imprynted at London in Fletestrete at the Sygne of the Halde and Staffe, within Temple Barre, by Rychard

*

The seconde parte of the booke called a counciler of the catholyke fayeth, conteyninge seuen chapiters: Made by Rycharde Smyth doctoure of diuinitie of Oxforde, & reader of the same there.

¶EXCVSVM LONDINI IN
ædibus Roberti Caly. Typographi.
Mense Ianuarii. Anno. 1555.
Cum priuilegio ad imprimendum solum.

1724
1555
0169

¶ The cõtentes of this seconde booke, whiche is deuided into seuen chapiters.

i. That it is not lawefull for a mã to forsake his wyfe but onelye for aduoutrie, and that if he forsake her for that cause, yet he may not marrye againe, as longe as she liueth, although Peter Martyr, Johan Draper, & suche other did teach the contrarie, againste Goddes lawe and mans.

ii. A cõfutation of an abhominable errour of Peter Martyrs setting furth, whiche William Tyndale taught in his preface vpon the Epistle to the Romaines before his translation, whiche is that oure saluation consisteth onlye in God, and nothinge in vs, whiche wicked opinion taketh cleane awaye mans free wyll from him.

iii. The baptisme of children, against all the Swinglians, and not Peter Martyr

Martyr onelye, and the Anabaptistes.

iiii. That the soules of men departed doe not sleape, but either they goe to heauen for their good workes, or els to Hell for their euell before domes daye.

v. That it is lawefull and good to put staunce, esperaunce, or truste in our good workes, nexte after God, as in his giftes, which thinge Luther, Bucer, Peter Martyr, & semblable others denie. Also that we maye lyue godlye for the heauenlye rewarde.

vi. That Baptisme is not onelye a signe & a marke of our iustification & profession, nor onlye a seale and confirmation of the same, as Peter Martyr and the authors of the catechisme, and articles setfurthe in kinge Edwardes the.vi. tyme falsly and wickedlye doe saye, and teache.

vii. That all godlye vowes, as the vowe of virginitie, of continuall cha

title, promised by a vow vnto the lord of wylfull or voluntarie pouertie, and semblables, ought by Gods lawe to be obserued vnder the paynes of euerlastynge damnation.

Finis.

The firste chapiter.

That it is not lawfull for a man to forsake his wife but onely for aduoutrie, and that, if he forsake her for that cause, yet he maye not marrye agayne, as longe as shee lyueth, although Peter Martyr, Johan Hoper, and suche other did teache the contrarie, against Gods lawe and mans.

CHriste playnely saieth. Ego dico uobis etc. But I say vnto you, who soeuer putteth awaye hys wyfe (excepte it be for fornication) causeth her to commit aduoutrie, and who soeuer marrieth her, that is deuorsed, breaketh matrimonie. Whiche thing Marke and Luke doe expoũde Math. v. Mar. x.

Mar.x. Luke.xvi. after suche sorte, that we maye perceiue euidently that Christe ment, that if anye man shoulde leaue hys wyfe for aduoutrie (for which cause only it is lawfull to forsake her) yet he ought not to marrye an other wyfe whiles she liueth. For Marke sayeth, who soeuer putteth awaye his wife, and marrieth an other, breaketh matrimonie against her, and if a woman forsake her husbande, and marrye an other, she committeth aduoutrie. S. Luke declareth the same saying thus. Omis qui dimittit uxorem suã, et aliam ducit, mæchatur, & qui dimissam á uiro ducit, mæchatur. Euery man, that forsaketh his wyfe and marrieth an other, committeth aduoutrie, and he that marrieth her, which

Ierã. Glosa interli. Hayno in. 1.Cor.vii.

is for=

is forsaken, committeth aduoutrie.

The holye and greate clerke S. Austen did writte agaynste Pollentius, because he sayed a man mighte lefully marrye agayne, when he hadde forsaken his wyfe for aduoutrie, and he did alledge these two places of Marke, and Luke to proue his purpose, whiche writeth of that matter after this maner, expoũding these wordes of S. Paule. I say not to them that are married, but our lorde cõmaundeth that the wyfe goe not from her husbande, if she doe, she shoulde remain vnmarried, or els be reconciled to her husband. Vbi etiam intelligitur, quòd si una illa causa, qua sola relictio cõiugij permittitur, mulier à uiro recesserit, innupta

1 Cor. vii. *Tom. iiii lib. lxxxiii. quest. ix, lxxxiii.*

œcumenius idẽ habet.

innupta perseuerare debet, aut si se nõ cõtinet, uiro potius reconciliari, uel correcto uel tolerãdo, quàm alteri nubere. Sequitur autẽ & dicit. Et uir uxorem non dimittat, breuiter eandem formam intimans in uiro, quam præcipiebat in fœmina, quę ex præcepto dñi insinuauit. Hæc ille. In the whych saying of S. Paule it is vnderstand, that if the wyfe goe awaye from her husbande for that onely cause, for the which alone the leauing of marriage is permitted, shee ought to continue vnmarried, or if she liue not continently, she oughte rather to be reconciled vnto her husband, either amended, or els to be tolerated, then to marrie vnto an other man. It followeth in S. Paule, saying: And let not the man leaue

Idem habet Tom. iiii. lib. i. de serm. domini in monte ca. xxv. & xxvi.

hys

hys wyfe. By whiche wordes S. Paule doth brefelye shewe, that the same fourme ought to be in the man whiche he did commaunde to be in the woman, that is to saye, that he leaue his wife onlye for aduoutrie, & if he leaue her for that cause, he marrye not agayne.

Saint Hierom also, is against Peter Martyr and Johan Hoper, when he sayeth thus. Quia poterat accidere, ut aliquis calumniam faceret innocenti, & ob secundam nuptiarum copulam, veteri crimen impingeret, sic iubetur priorem dimittere uxorem, ut secundam, uiuente prima, non habeat. For as muche as it myght haue chaunced, that some man should picke a quarell against his wife, or falsely accuse her of aduoutrie

Tom. ix. in Mat. xix.

Note this against John Hoper the white mōke

trie, and finde faulte with the firſte marriage, to be married agayne. He is ſo commaunded to forſake his firſte wyfe, that he maye not haue the ſeconde, whiles the firſte is alyue. The lyke he ſayeth of the woman, who is in thys point equal with her huſband, as S. Paule mēt, ſaying, that the huſbande hathe not power of his bodye, nor the wyfe of hers. He reproued a woman verye charplye becauſe ſhe forſoke her huſbande for aduoutrie, and was married to an other man. Alſo he ſayeth expoūding S. Paules wordes to the Corinthiens written of thys mattier. Docet apoſtolus iuxta ſententiam domini, uxorem, excepta cauſa fornicationis, non eſſe repudiandam, & repduiatam uiuo

1. Cor. vii.

In epitaphio ſabiuſ.

Tom. ii. lib. i. contra Iouinia.

1. Cor. vii.

marito

marito, alteri non nubere, aut viro suo reconciliari debere. Thapostle teacheth (saieth he) that the wife ought not to be put awaye, after the minde of our lord Christ, excepte for her aduoutrie, and that she being so forsaken of her husbande for that, ought not to marrye an other, while her husbande liueth, or els she ought to be reconciled vnto her husband.

Also he sayeth, I founde a briefe letter ioyned vnto thine Epistle, and thy commentarie, in whiche these wordes were written. Aske or demaunde of him, that is to saye of me, whether a woman, which her husbande being forsaken for aduoutrie, & a nother married thorow force, maye without penaunce be receaued in to the commu-

Tom. iii. epist. ad Amandu.

on of the churche that man yet alyue, whiche she had forsaken for his aduoutrie. The whiche thing when I readde, I remem
Psalm.140. bred thys verse of Dauid. They doe it to finde excuses for the defense of their synnes. We al are men that fauour our owne vices, and doe impute vn to the necessitie of nature, that thinge, whiche we doe commit
Mans free wyll. throughe our own frewyl. As if a yong mā should saie: I suffer force, or violence of my bodye, the heate of my fleasche driueth or inforceth me to synne. The instrumentes of my priuie membres, and the complexion of my bodie desier a womans companye. Aunswere therefore to the sister, whiche asketh of vs touchinge her estate, not with

myne

mine, but with the Apostles sentence. Mulier quæ sub viro est, viuente viro, astricta est legi: quòd si mortuus fuerit vir eius, liberata est à lege viri. Ergo viuente viro, adultera est, si duxerit alterum virum. Et in alio loco. Mulier alligata est legi quanto tempore viuit vir eius: si autem dormierit vir eius, liberata est, cui vult, nubat, tantum in domino. Omnes igitur causationes Apostolus amputans definiuit apertissime, viuente viro, adulteram esse mulierem, si alteri nupserit. That is to saye, the woman that is maried, is bounde to the lawe, as longe as her husbande liueth. But yf her husbande be dead, she is free from the lawe of him. She is then a breaker of wedlocke, yf

Marke this wel, reader.

Rom. vii.

she be maried to another husbande, her first husbande being alyue. And in another place S. Paule hath the same, affirming that there is no cause, but death onelye, to breake the bonde of mariage. Wherfore the Apostle takinge awaye all causes, that can bee alleged, determineth moste plainelye, that the woman committeth aduoutrie, yf she doe marrye another man, her husbande liuinge. S. Hierome addeth these woordes thete. I wyll not that thou bringe forthe to me the rauishers violence, the mothers persuasion, the authoritie or styringe of the father, the companie of the kinsfolke, the deceite of the seruitours, and the contempt of them, or others, the endoma-

1. Cor. vii.

3. Hierom.

endomages of the houſholde goodes. Quamdiu viuit vir eius, licet adulter ſit, licet Sodomita, licet flagitijs omnibus coopertus, & ab vxore propter hæc ſcelera derelictus, maritus eius reputatur, cui alterum virum aſciſere non licet. Nec Apoſtolus hæc propria authoritate decernit, ſed Chriſto in ſe loquente, Chriſti verba ſecutus eſt, qui in euangelio ait. Qui dimittit vxorem ſuam, excepta fornicatione, facit eam mæchari, et qui dimiſſam acceperit, adulter eſt. Animaduerte quid dicat, qui dimiſſam acceperit, adulter eſt, ſiue ipſa dimiſerit virum, ſiue à viro dimiſſa ſit, adulter eſt qui eam acceperit. As longe as her huſbād liueth (ſayeth S. Hierom auntſweringe to the queſtion before ſpoken of) althoughe he be an aduou-

ii. Cor. xiii.

Math. xix.

Note this against all ỹ whole rable ment of the Lutherans and Swyn-glians.

aduouterer, although he be a synner agaynst nature, or elles full of all kindes of vices, and be also forsaken of his wyfe for these synnes, he is iudged her husbande, and she maye not lawfully marrye another, whiles he liueth. And the Apostle decreed or determined not thys thing of his owne authoritie, but he folowed Christes wordes, whiles he spake in hym, whiche sayeth in the Euangelie. He that putteth awaye hys wyfe, except it be for aduoutrie, maketh her commit aduoutrie, and he whiche marieth her, that is so putte awaye, is an aduouterer. Note well what Christe sayeth. He that receyueth her to his wyfe, that is putte awaye from her husbād, is

is an aduouterer, whether she had forsaken her husbande, or els her husbande had forsaken her, he whiche taketh her, committeth aduoutrie. Then S. Hierom making an end of this doubt, in the whiche his iudgement was required, Sayeth: Ergo & ista soror, quæ vt dicit, vim passa est, vt alteri iungeretur, si vult corpus Christi suscipere, non adultera reputari, agat pœnitentiam, ita dumtaxat vt secundo viro, qui maritus appellatur, sed adulter est, à tempore pœnitentiæ non copuletur. Wherefore, let this syster, which, as she saieth, was enforced and compelled to marrye vnto an other man, doe penaunce, if shee wyll receaue Christes body, and be not cõted an aduoutresse, but so onely

let

let her doe penaunce, that from the tyme of it, shee be no more coupled with the seconde man, which is called a husbande, but he is an aduouterer. Heathen to S. Hierom. Is not this manifestlie written in this mattier: What mā that is wise, will not beleue S. Hierom following ỹ scriptures, rather thē the lutherians haunge for their opinion no scripture rightlye taken?

S. Bede our countreye man iudged the same, writynge thus: Nulla causa est, dei lege præscripta, vt viuente ea, quæ relicta est alia ducatur. There is no cause written in Gods lawe, that another wyfe shoulde bee maried whiles she liued, which was lefte or forsaken. What madnes was in Peter Martyr,

Lib. 3 in Marcū fol. xxx.

This was wrytten a-boue viij. C. yeres past.

tyr, Iohn Hoper, and suche o-thers of that sorte, to teache and defende the contrarye to thys doctrine grounded vppon the holye Scriptures, the old godlye Doctours, and the Counsels. Is this to reforme Christes religion (as they pretende) to her purenes, whiche they falsely affirme that she had lost here? But I wil go forward, for the further confutation of thys opinion.

Adam by inspiration of the holye Ghost, sayed of hys wife Eue. Hoc nunc os ex ossibus meis &c. Thys bone is of my bones, and thys fleashe of my fleshe, for whiche thynge the man shall forsake hys father and mother, and he shall cleaue faste to his wyfe, and they shall

be

be two in one flesshe. The which wordes declare (as Christ witnesseth) that mariage ought not
Matth. xix. to be broken for anye cause, touching ỹ band & knot of it. Christ addeth to these wordes of Adã and sayth: quod Deus coniunxit, homo nõ separet. Mã can not or ought not to deuide thẽ, whiche God hathe ioyned together in matrimonye. Then the Pharisees sayed to Christ. Why then did Moyses bydde the man to geue hys wyfe a byl of diuorsement, and so to leaue her? He aunswered to them and sayed: Moyses dyd permitte you to forsake youre wyues for the hardnes of your heartes, but it was not so at the beginninge. These wordes laste wzitten (but it was not so in the beginninge

ying of mariage, declare playnlye that Chaſt would mariage ſhoulde not be broken for anye cauſe touchinge the bonde of it, although for aduoutrie it were broken concerninge the mans and womans keping together, and the vſe of mariage in rendring the duety one to an other. Moreouer S. Paule ſayeth thus. The woman, whiche is vnder the man, or in ſubiection to him is bounde to the man by the lawe, as longe as he liueth. If the man be deade, ſhe is loſed from the lawe of him: where fore whiles the man liueth, if ſhe be with an other man, ſhe ſhalbe iudged a breaker of matrimonye, but if her husbande were deade, ſhe is free from the lawe of the man,

Peter maſtyr ſayeth that God badde them forſake their wiues i. Cor. vii.

Rom. vii.

so that she is no wedlocke brea-
ker, though she be with another
man, as her husbande. This
texte maketh euidently against
them that saye, a man may put
awaye his wyfe for aduoutrye
& marye an other. For he saieth
that the wyfe is so bounde to her
husbande, during hys naturall
lyfe, that he beinge yet aliue, if
she marie to another man, she
breaketh mariage, & she is an ad-
noutrelle: he sayeth not, she is
bounde to him by the lawe vntil
he committe aduoutrie, but as
longe as he liueth. Whiche is to
be vnderstand of the newe lawe,
and of the bonde of mariage of
the same lawe, whiche can not
be loled vntyl deathe of the one
1. Cor. vii. partye, as saincte Paule affir-
meth, saying againe: The wyfe

is

to bee ſaue by the lawe to hee huſ-
bande, as longe as her huſband
liueth. Yf her huſbande do ſlepe,
that is to ſaye, if he doe dye, ſhe
is at libertie, to marye with
whome ſhe will, onelye in our
Lorde, that is to a Chriſtian man
and godly. Saint Hierom, Saint
Auſten, Saint Bede, and manye
other greate learned men, and
more godlye ſpeed Peter Mar-
tyr, Johan Hoper, and ſuche o-
thers as I haue alreadye
reth akorde taken theſe places of
ſaincte Paule, as I haue vſed
them here nowe. What can bee
more plaine then ſpoken of ſainte
Paule, thus he ſaith, againſt Pe-
ter Martyr, Johan Hoper, and
ſuche others, that defende the
contrarie opinion in theſe matters. Againe ſaith Paule ſaieng 1. Cor. vii.

vnto them, whiche are maried, I commaunde not but our lord doeth, that the wife departe not from her husbande. Yf she be departed, let her abide vnmarried, or let her be reconciled vnto her husbande againe. And let not the husbande put away his wife from him, excepte it be for aduouterie (as Christe sayeth) and if he put her away for that cause, yet let him remayne vnmaried, as ye wife muste neades doe. This ment saincte Paule, as the letter it selfe declareth euidently. And also saint Austen, saint Hierom, Chrysostō, Origen, and manye other auncient, and noble clerkes. Paule ment not yet a womans departing frō her husbande, for anye lyghter cause then for aduoutrye, as

1. Cor. vii.

Serm. dñi in mōte. cap. xxv xxvi. xxvii.

Peter

Peter Martyr sayeth falsly that he did so for that was for ony lye cause whyche Christe did excepte, and it is not lawefull for any other cause, the wyfe to forsake her husbande, and to bee from him, because she is bounde to cleaue vnto him, and to render his duetie to him (as Paule witnesseth) and not to defraude him of it.

A counsell called Mileuitane, at the whyche saint Austen was present, determined thys controuersie, sayinge. Placuit ut secundum euangelicam & apostolicam disciplinam, neq; dimissus ab uxore, neq; dimissa á marito, alteri coniungatur, sed ita maneant, aut sibimet reconcilientur, quod si contempserint, ad pœnitentiam redigantur. It pleaseth vs, that *Cap. xvii.*

vnto them, whiche are maried, I commaunde not but our lord doeth, that the wife departe not from her husbande. Yf she be separated, let her abide vnmarried, or let her be reconciled vnto her husbande agayne. And let not the husbande put away his wife from him, except it be for aduoutrie (as Christe sayeth) and if he put her awaye for that cause, yet let him remayne vnmaried, as ye wife muste nedes do. This meneth saincte Paule, as the letter it selfe declareth euidently. And also saint Austen, saincte Hierom, Chrysostō, Origen, and manye other auncient, and noble clerkes. Paule meneth not of a womans departing frō her husbande, for anye lyghter cause than for aduoutrye, as

1. Cor. vii.

Serm. dñi in monte. cap. xxv xxvi. xxvii.

Peter

Peter. Mayster sayeth falsly that he did so, for that was for ony lye cause whiche Christe did excepte, and it is not lawefull for any other cause, the wyfe to forsake her husbande, and to bee from him, because she is bounde to cleaue vnto him, and to render his duetie to him (as Paule witnesseth) and not to defraude him of it.

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Mat.xix. i.Cor.vii.

acordinge to thee learninge or doctrine of the Gospell, and of thapostle, rather the husbande forsaken of his wyfe for aduoutrie, nor the wyfe, whiche is put awaye of her husbande for the like crime, be maried to another, but let them so remayne vnmaried, or be reconciled amongest them selfes. The whiche lawe or act, if they do or shal despise, let them be brought to doe penaunce. Thys was also enacted of many other counsels, and namelye in the counsell holden in Aphrica of. CCxbij. bysshops, at the whiche saint Austen was presente.

Aphricanum cap.lxix.

Tom.iii.homi. vi.in Matth.

Origen was of the same minde and iudgemente, when he saied. Scio quosdam qui præsūt ecclesijs, extra scripturā permisis

sealis

se aliquam nubere, uiro priori uiuente, & contra scripturam quidē fecerunt, dicentem: Mulier alligata est legi, quamdiu uiuit uir eius. Itē uiuente uiro adultera uocabitur, si iuncta fuerit alteri uiro. I knowe that certen rulers of the churches, haue with out ỹ scripture suffered a woman to marye, her first husbāde being alyue, & they haue done it, playne agaynst the scriptures, saying: A woman is bounde to the lawe, as longe as her husband lyueth. Also Paule sayeth, the woman shalbe called a breaker of wedlocke if shee marye an other manne, her husbande being yet a lyue. Hether to Origen, which wrote a boue thirtene hundreth yeres paste afore oure tyme.

t. Cor. vii.

Rom. vii.

Idem habet. Augus. lib. xi. cap. xii. de coniugijs adulterinis.

Christe mente euen the same

Mat. 5. & 19. thinge, saying: Who soeuer putteth awaye his wyfe, excepte it be for her aduouttrie, and marieth another wyfe, he breaketh mariage, and committeth aduoutrie. And he whiche marieth her so put awaye for aduoutrie, cõmitteth aduoutrie. For Christ teacheth vs here three leessons.

i. Lira. The firste is, that a man maye not lawfullye put awaye hys wyfe, and that concerning bed and bourde onelye, but for her aduouttrie onelye, and for no other cause at all.

ii. The seconde is that if he forsake his wyfe for aduoutrie cõmitted of her, than he maye not marrye agayne, as longe as she lyueth: as sainte Paule intreatynge of the same mattier witnesseth playnlye.

i. Cor. vii. Rom. vii.

iii. The thirde lesson is, that who soeuer

soeuer marieth a woman diuor-
ced from her husbande, for ad-
uoutrie, he committeth aduou-
trie, because he marrieth ano-
ther mans wife, for the band of
mariage remaineth styll, and
shall as longe as bothe parties
lyue. These thre thinges are di-
rectly agaynst the beleife of the
Pharisies, which thought that
it was lawfull for them to put
awaye their wyues for euerye
lighte cause, and to marrye a-
gayne, and that he committed
not aduoutrie, whiche married
a woman so put away from her
husbande. S. Austen answe-
reth to an argument made vp-
on Christes wordes, after this
maner. Who so euer putteth
awaye hys wyfe, but for ad-
uoutrie, and marrieth another

Rom. vi. lib. ii. cap. viii. de adulterinis nuptiis. cap. x. xii.

breaketh matrimonie, ergo, he that putteth awaye his wyfe for aduoutrie, and marieth another, breaketh not matrimonye. To this reason S. Austen (I saie) answereth refuting it, by another like made vpō S. Iames woordes, sayinge: scienti bonum et non facienti peccatum est illi. He sinneth that knoweth what is good, and doeth it not. Thys argument made of the contrarie sense, ergo, he sinneth not, that knoweth not what is good, is nought: Because a mā synneth through ignoraunce as Christ witnesseth. Wherefore Christe ment that he synneth more greuously, whiche putteth awaye his wife without aduoutrie, and marieth another, than he doeth, whiche put-

Iaco. iiii.

Luc. xii.

teth

teth her awaye for aduoutrie, and marieth agayne, lyke as she sinneth more that sinneth wittingly, than he which sinneth ignorauntly, and yet both doth offende God. This S. Austen gathereth verye godly and lernedlye out of the Euangelie of Marke and Luke, whiche as it were, expoundinge Matthew, affirme absolutlye, that who soeuer for anye cause, putteth awaye his wife, and marieth another, committeth aduoutrie in so doynge. *Lib. 2. cap. 10. de adulterinis coniugiis.*

S. Austen confirmeth thys saying when he expounded S. Paules sentence to the Romaines aboue recited. Confæderationem maris & fœminæ, &c. The scripture so doeth cõmende the ioynynge together of man & *Lib. de bono cõiugali. cap. 3.*

woman

man in mariage. That it is not lawfull to the woman to marrie agayne another man as longe as her husbande liueth, nor the man maye marye an other wife, as long as his wyfe deuorsed for her aduoutrye liueth. Intervenīente deuortio, cōsideratio illa non aboletur nuptialis, ita vt sibi coniuges sint etiam separati, cum illis autem adulterium committant, cum quibus fuerint post suum repudium copulati.

The cōioyning together of mariage is not abolished or taken awaye throughe diuorcement betweene the man & woman, in so muche as that they are man & wife, yea when they are separated. For they doe committe aduoutrie with them, whome they haue maried, synce they? diuor=

diligence.

S. Austen hathe agayne, Sic- Lib de bono co-
mel autem mirum connubium in ciuitate dei nostri, vbi etiam exprimata deorum hominum copula, quodda sacramentum nuptiarum gerunt, quod nullo modo potest nisi alicuius eorum morte dissolui. The marryage once entred or begonne in the cite of oure GOD, where yet of the first couplynge together of man and woman, the marriage beareth a certaine sacrament, or a signe of a holye thynge, whiche bande can not be undone but by deathe of one of them. He holdeth in many places of his workes manyfestlye, that death onely of the man, or of the woman, and no other thynge or cause, dissolueth and breaketh

niugali cap. xv.

Tom. vij. li. de nuptiis. ca. x. li. 2. ca. 13 de coniugiis adulterinis et de serm. dei in monte. ca. 25.

breaketh matrimonie once per-
fited throughe carnall dealynge,
except they consent to bowe
chastitie.

Libro decretorum suorum cap. vi.

Innocentius the fyrst Pope
of that name, whiche was in
S. Austens time hath the same.
Wherefore we see evidently,
that Peter Martyr, and John
Hoper, whyche was a whyte
monke, and such other erred
shamefully, when they dyd
teache, preache, and sette forth
the contrarye vnto thys doc-
trine grounded vpon the scrip-
tures, the counsails, and olde
Doctours of the churche.
But of this question
lette this be
sayed.

The

The second Chapter.

A confutation of an abhominable errour of Peter Martyrs, setteyng furth, which willia Tyndale taught in his preface vpon the Epistle to the Romaines before his translation, which is that our saluation cõsisteth only in god, and nothinge in vs, whiche wicked opinion taketh cleane away mans free will from hym.

THys great Prophet of oure newe brethren, amongest many other detestable opintons and sayinges whiche he hath in his commentaries writtẽ vpon the fyrste Epistle to the Corynthians, thus he setteth furth. Est prorsus vt nostra, ita liberorum nostrorum salus ex mera dei electione,

es

et misericordia, &c. Bothe oure saluation, and our childrens also is vtterlye of the onely election, and mercie of God.

Rom. ix. Agayn he affirmeth the same with these wordes. Tantum ex dei gratia atq; electione, siue pro-

Fol. clxxvi. missione (ut dicit Paulus: Non omnes, qui sunt ex Israel et c.) Nostra salus constat. Oure saluation cõsisteth onely (sayeth he) of or by the grace of God, & his election or promes, as S. Paule sayeth. All that are of Israell &c. Is not this a perilous doctrine, and a pestilent errour, whiche Wylliam Tyndall taught in his preface vppon the Epistle to the Romaynes, and one Barnardyne, an Italian in his booke wrytten in the Italiã tongue, & translated in to Englishe by a

ponge

younge gentlewoman. This opinion is not onelye agaynste mans free wyll, but also against manye euidente places of the scripture. For if oure saluation standeth onelye in Gods election, Gods promysse, mercye, and grace: than it consisteth not in anye worke of man, not in the hearinge of Goddes worde, not in his faieth, not in hys repentaunce, or penaunce, not in hys prayinge to God for the purchasinge of it, not in geuinge of almes, not in fastinge, not in his fiaunce to God or hope of saluation, not in the receauing of baptisme, not in the dreade of God, not in charitee, finallie not in good workes, whiche all together are manifestly against Gods holye worde. For touchinge the

Faith onely doth not iustifie man.

first, Peter saied: Thou hast, O Lorde wordes of euerlastynge life. Paule saied: I haue showed to you the Euangelie, thorowe the whiche ye are saued. Wherunto agreeth, that he sayeth: I am not a shamed of the Euangelie, for it is the power of God to the saluation of euery man, that beleueth. Agayne he affirmeth the same thinge sayinge: Thys worde is the worde of fayeth, whiche we doe preache. For if thou confesse with thye mouthe that Jesus is our lord, and beleue with thy heart, that God raised vp him from death, thou shalt be saued. Corde enim creditur ad iustitiam, ore fit confessio ad salutem. For a man dothe beleue with his hart, to receaue righteousnesse, and confesseth with

1. Cor. xv.

Rom. x.

With his hart, that is to say, frely and volentarilie.

with his mouth to obtayne ſal-
uation. What can be moze plain-
lye ſayd againſt this erronious
opinion? For affirmeth he not
here manifeſtlye that we do be-
beue with oure hearte to pour-
chaſe our iuſtification, and with
our mouthe confeſſe or acknow
ledge Chriſte, and his trueth,
that we maye be ſaued? Is it
then true, that oure ſaluation
dependeth onlye vpon Gods e-
lection, promiſſe, grace, & mer-
cy? Dependeth it not vpon oure
faieth, and confeſſion of it, and
of Chriſte? Howe often tymes
ſayed Chriſt: Thy fayeth hathe
ſaued the? Sayeth not alſo
Paule: Ye are ſaued by grace
thorowe faieth. Manye tymes
Peter Martyr affirmeth that
onelye faieth doth iuſtifie man,

Reade ye, that do thinke, Peter Martyr is a greate clercke.

Mat.xv. Mar.x. Luc.vii. Ephe.ii.

and saue him: & nowe he sayeth that his saluation cõsisteth onlye in Gods election, promisse, mercye, and grace. What disagreinge is thys with himselfe? Is it anye meruaile that he agreeth not with vs, Whiche agreeth not with him selfe, what mad men are they, that wyll yet folowe his vngodlye opinions, when he erreth thus playnly, & so shamefully against the scriptures? Dauid sayeth: Thou, o Lorde, sauest them, that truste or hope in the: And God saueth them whiche haue their affiaunce in him: And they shall obtayne mercye of God, which doe truste in him. S. Paule sayeth, that Abrahã did beleue against hope vnder hope to be iustified, and saulued, and that hope is

Psal. xvi.
Psal. xxxvi.
Psal. xxxi.

the

the helmet of saluation, and yet Peter Martyr was not asha-
med to saye that oure saluation standeth onelye vpon God. Christe sayed, who soeuer beleueth, and is baptised, shalbe saued. Sainte Paule witnesseth that God saued vs by his mercie, thorowe baptisme. And S. Peter affirmeth also, that baptisme saueth vs, & Peter Martyr sayeth that oure saluation commeth onlye of God. O ignorant man: he sateth that onelye faieth saueth vs, and that baptisme is but a signe, marke, or seale of oure iustification, and saluation. But Christe, sainte Paule, & sainte Peter, affirme that we are saued by baptisme. What follie is it then to geue credence to Peter Martyr, or

Ephe. vi.

Marci. Vltimo. Tit. iii.

Baptisme is not a marke onelye of our iustification, but a cause of it.

to anye other of that secte, the Swinglians, and Sacramentaries, which are deceaued after semblable maner.

Prayer saueth vs.

Dauid prayed to God, that he might be saued, saying: Saluū me fac deus meus sperantem in te. Psal.lxxxv.

Saue me, o my God, whiche do truste in the. Is this our saluation to depende only vpon God? Howe blynde are they, whiche saye, that Peter Martyr was a singuler learned man in diuinitee, and that his commentaries are verye learnedlie made? Hathe not affection blynded them? But heare further the Prophete Joell sayeth.

Joelis.ii.

We obtain oure saluatiō by prayer and by not ceasing onlie.

Who soeuer shall call vpon thee name of God, shalbe saued: declaringe therby, that our saluation consisteth in prayer: and

Peter

Peter Martyr, Wylliam Tyndall, and the Italian Barnardine, say, that it is onlye in God, and nothinge in vs, nor in oure doinges. God saieth by his prophet. Conuertimini ad me, & salui eritis oēs fines terræ. Tourne ye to me, all the coastes of the earth, & ye shalbe saued. Saint Paule sayeth that repentaunce worketh in vs oure saluation. Howe ignoraunte are these men then?

Isaye. xlv. We are saued by penaunce, and not by faith onelye.

i. Cor. vii.

Zacheus promised to Christ to geue halfe of his riches to the poore, and if he hadde done wronge to anye man, to restore to him foure tymes so muche. Than Christe sayd. Hodie salus facta est huic domui, quia & hic filius Abrahę est. Thys daye, health or saluation is cōmen to

Luc. xix. We are iustified by almes, & not by faieth onlye.

this house, because he is also the child or sonne of Abraham. Whiche oure sauiours wordes, declare that we are saued by restoring of goodes gotten wrõgfully, & by almes, & not by onely faith, & that our saluatiõ stãdeth not only in god, as Pe. Martyr most falsely saieth that it doeth.

Ionas the Prophet saied. Quæcunq; uoui, reddam pro salute mea domino. I wyll rendre to oure Lorde for my saluation, euerye thinge, that I haue vowed. But Peter Martyr sayed oure saluation consisteth onelye in God, & that no man is bounde to performe hys vowe made vnto God, that he maye be saued. One of the causes of thys his errour, was that he was a Chanon of saint Austens ordre and

Vowes.

and yet married a wyfe, not withstandynge he had vowed chastitie. And God requireth of vs the performaūce of all godly vowes, as the holie scripture witnesseth playnelye. Psal.lxxv. Eccle.v.

The prophete sayed I wyll shew to the, o man, what thing is good, and what oure Lorde doth require of the. Truelye, to doe right or iustice, to loue mercie, and with care to walke before God, that is, to serue him diligentlye. This is the voice of our lorde to the citie. Et salus erit timentibus nomen eius. And healthe, or saluation shalbe to them whiche feare his name. Is this our saluation to consist onlye in saieth, or in God onelye? Mich.vi. We are saued by the feare of god

Malachie the prophet treating of Christes cōming, saieth. malach iiii.

And the sonne of righteousnesse shall ryse vnto you, that feare my name, and saluation in his fethers. Zacharie saied by the inspiration of the holie ghoste: His mercie shalbe frō progenie to progenie, vnto thē that feare his name. Salomon saied. Timor domini fons uitę. The dread of oure lorde, is a fountayne of lyfe. Agayne, feare putteth awaye sinne. Was not then Peter Martyr plainlie ignorant, to saye, that oure saluation stādeth onelye in God, or that onelye faieth is the meane to obtayne of God oure iustification and saluation? S. Paule saieth that, that faieth auaileth, which doeth worke by charitee, and that with oute charitee, faieth can not saue vs. He also sayeth,

Luc. i.

Prou. xiiii.

Faith doth not only iustifie vs.

Gala. v.

the

the womã shalbe saued thorow bearing of childzen, if she do continue in faieth, charitee, and holynes with sobziete. Also he saith vnto Timothe the byshop. Take hede to thy selfe, and vnto learninge, or teachinge of the people, and continue therin. For if thou so doe, thou shalte saue thy selfe, and them, that heare thee. Briefly, he saieth. Worke ye youre owne saluation with feare and tremblinge. O howe blinde then was Peter Martyr to saye, that oure saluation consisteth onelye in God, or in faieth alone, and not in vs, and the workes of oure freewyll, aidid of God by hys especiall grace? But I wyll make nowe an ende of this traicte, and in an other booke set furth dyuers o-

1.Tim.ii. 1.Tim.iiii.

ſher ſhamefull errours, and deteſtable hereſies of this man, and of ſome others alſo. Moreouer Peter Martyr ſaieth. Iuſto ut quis credit, & ſalutem habet, & iuſtificatur. Strayghte after a man beleueth, he is boeth ſaued, and alſo iuſtified. Whiche hys ſayinge is clearlye agaynſte the ſcriptures alleadged in the laſte chapiter, and theſe alſo.

Pſalm.l. Miſerere mei deus etc. Haue mercie vpon me o God, accordinge to thy great mercye, and after the multitude of thye mercyfull workes, put thou awaye mine iniquitie. Who can denye but Dauid the prophet beleued when he thus praied, ſeeing S. Rom.x. Paule witneſſeth, that no man can praye or call vpon God for remiſſion of his ſinnes, and hys

ſaluation

saluatiō, except he beleue afore, and yet Dauid was not incontinente iustified and saued.

Saieth not ỹ prophet Joel, that whosoeuer shall call vpon thee name of GOD shalbe saued? Joel.ii.

Whiche sayinge proueth that a man muste neades firste beleue in Christ, before he can be saued thorowe his prayer. The same thing, appeareth moste euidentlye, by the Publican, that beleued before he went into the temple to praye, for to pourchase his iustification and saluation throughe hys calling vpon God to haue mercye vpon hym. Luc.xix.

Dyd not the Iewes beleue when S. Peter badde them tourne to God, to repent, and to be baptized, that they might obtayne their iustificatiō, by remission Act.ii.&.iii.

mission of their sinnes? Sayeth
not Paule also, let vs go with
Hebr.iiii. an affiaunce, hope, or boldnes,
vnto the seate of Godes grace,
that we maye receyue mercie,
and finde grace for our helpe in
due season? Who seeth not then
that we must nedes beleue, and
put our affiaunce and truste in
God, to obtayne of hym mercye
and grace, through our prayers,
afore we doe praye to him ther-
fore? Sayd not likewise Christ:
Quecumque petieritis in oratione
Math.xxi. credentes, accipietis. What thin
ges so euer ye shall aske in your
prayers, ye shall haue them, yf
ye doe beleue. S. James saieth
Jaco.i. that we must aske in faythe, yf
we wyll obtayne our petition.
Muste we not then haue fyrste
a beleefe in God, & a confidence

or

by hope to obtayn our petition, when we desier of God to forgeue vs our trespasses, & to saue vs, and than after through our prayers, and repentaunce purchase those benefites of hym. S. Austen sayeth in many places of his bookes. Fides primum datur, ut cætera impetrentur.

Fayth is first of al geuē to mā, that other thynges necessarie for his saluation, may be gottē through it. But this is sufficiēt for ꝑ confutaciō of this grosse & perilous error taught of Peter Martyr. Nowe I wyll refute and improue another abhominable heresie of his, whiche he defendeth in his commentaries Fol. 273. vpon the fyrste Epistle to the Corinthians. And it is of the baptisynge of chyldren, whiche he

he defendeth to be saued, if they were neuer baptised, but departed without baptisme.

The.iii. Chapter.

The baptisme of children, against all the Swinglians, and not Peter Martyr onely, and the Anabaptistes.

In i. Cor. 7. Fol. 173. et 174. 175. 176.

Aynct Austen in this matter is manifestlye agaynst Peter Martyr, whiche defendeth in his commentaries vpon the Corinthians, that a christian mans chylde hath remission of his synne, and the spirite of God, before he be baptised, and shalbe saued although

He made baptisme but a signe or a marke of our iustification. fol. 177. E. 178.

though he were neuer baptised. Whiche doctrine is agaynst the scriptures, and al the olde doctours sayinges, and not onelye agaynst these sentences folowinge. In paruulis gratia Dei per baptismum eius qui venit in similitudine carnis peccati, id agitur, vt euacuetur caro peccati. That thinge is done by the grace of God, throughe the baptisme of hym, whiche came in the likenes of synneful fleashe, that the fleashe of synne shoulde be taken awaye.

Aug. lib. 3. cap xxxix. de peccatorum et ce.

Reade you that fauour Peter Martyr, ouer muche.

Item he sayeth, because S. Paule affirmeth that throughe one mans synne (Adam) all were condemned, the baptisme of children is not superfluous, for asmuch as they which were cõdẽned throughe their birthe,

Epistol. lxxxix. Rom. v.

shoulde be deliuered from that condemnation throughe baptisme. Againe he sayeth, Potest recte dici paruulos sine baptismo de corpore exeuntes, in damnatione omnium mitissima futuros. Multum enim fallit & fallitur, qui eos in damnatione prædicat non futuros. It maye be well sayed, that the childzen whiche do die without baptisme shall be in moste easie damnation of all others. He is much deceiued himselfe, and no lesse deceyueth other, whiche sayeth that they shall not be damned. Also he saith. Periturus erat paruulus, nec habiturus vitam æternam, si per sacramentum baptismi nō crederet in vnigenitum filium. The childe should haue perished, and not haue had euerlastynge life,

Lib. 1. cap. xvi. de peccatorum.

Than peter martyr deceaued men, and he him selfe was muche deceaued.

Lib. 1. ca. xxxiii. de peccatorum.

yf he

yf he had not beleued thrughe the sacrament of baptisme, in the only begotten sonne of god.

Item vpon these wordes of S. Iohn, he that hathe the son, hath euerlastinge life. Non igitur regnum cælorum, sed nec vitã æternam habebunt paruuli, si filiũ non habebunt, quem nisi per baptismum habere non possunt.

Lib. 1. cap. 27. de peccatorum. Ioan. iii.

Therfore younge children shall not haue the kingdome of heauen, nor yet euerlastinge lyfe, yf they haue not the sonne of God (Christe) whiche they can not haue, but by baptisme.

Omnino in remissionem peccatorum baptizantur et paruuli, alioquin non habebunt in regno cælorum vitam. Younge children are baptised vtterlye for to obtaine remission of their sinnes, or els they

Thã Peter Martyr erreth shamefully and so do all that follow him.

Lib. 3. Hypom.

they shal not haue life in ꝑ kingdome of heauē. Likewise in the same boke he saieth. Paruulo nisi baptismi gratia subuenerit, dispe-riet de populo suo. If the sacra-ment of baptisme shall not help the infante, he shall not be saued with other folke. Againe he wri-teth. Nulla ex nostro arbitrio prę-ter baptismum Christi salus eterna promittatur infantibus, quam non promittit scriptura, omnibus huma-nis ingenijs preferenda. Let not eternall saluation be promised to infantes after our own will, without the baptisme of christ, whiche saluation the scripture, which ought to be preferred be-fore all mennes wittes, promi-seth not to them. In an other place thus he saieth. Quisquis dixerit, quòd in Christo uiuificabū-tur etiam paruuli, qui sine sacra-

Tom. iii lib. i cap. xxiii. de peccatorū &c.

Aug. Tom. ii Epist. xcviii. et lib. de origine aīæ cap. xviii. & xxi.

mentí eius, participatione de hac uita exeunt, hic profecto & contra apostolicam prædicationem uenit, & totam condemnat ecclesiam. Me pi propteres cum baptizandis pa uulis festinatur, & curritur, quia sine dubio creditur eos aliter in christo uiuificari non posse. Qui autem nō uiuificatur in Christo, restat ut in eadem condemnatione maneat, de qua dicit apostolus, per unius delictum in omnes homines in cō demnationem. Whosoeuer shall saye, yea that children shalbe made aliue in christ (spiritually) whiche doe departe out of this lyfe, without any partaking of Christes sacramente of baptisme, he without doubte doeth bothe againste S. Paules preachinge, and also he condemneth the whole churche. When men Rom. v.

and women therfore, doe haste and runne to haue their childre baptized, bycause they without doubte beleue, that other wyse they can not be made alyue in Christe, but he that is not made alyue in or by Christe, it resteth that he abydeth still in the same damnation of the whiche the apostle speketh saying: Thorough one mannes sinne iudgemente came vpon all men to their condemnation. Who seeth not now that Peter Martyr, and hys disciples erre manifestly in this matter, & ought not therfore to be beleued in other their naughtie opinions. Rom.v.

Aug.epist.89. Infãtes à peccato originis immunes esse non possunt, nisi ab eius reatu per Christi baptisma resoluantur. Younge chyldren can not be without original

hall sinne, except they be absol-
ued from it, by the baptisme of
Christe. Noli credere, noli dicere, noli docere, infantes antequam baptizentur morte preuentos, posse ad originalium peccatorum indulgentiam peruenire: si uis esse catholicus, Beleue not sayeth saint Austen, saye not, teache not, that infantes whiche depart before they maye be baptised, can haue forgeuenesse of their sinnes, if thou wilt be catholyke. Nec paruuli de quibus libet sanctis iustisq; procreati, originalis peccati reatu absoluūtur, nisi ī christo fuerint baptizati, pro quibus tāto impensius loqui debemus, quanto pro se ipsis minus possūt. Younge chyldren that be borne of neuer so holye and righteous parentes, are not absolued from

Lib. iii. cap. ix. ād et eius orig. ad Vincentiū.

The Peter Martyr was not catholyke.

Lib. iii. cap. xii de peccatorum.

Peter Martyr teacheth the cõtrarie

originall sinne, except they be baptized in Christ, for whom so muche the more we ought to speake, bycause they canne not speake for them selfe.

Aug. Tom. x. Serm. xiii. de verbis apost.

Nos dicimus, aliter infantes salutem & uitã ęternam non habituros, nisi baptizentur in Christo. We saye, that younge chyldren shall not haue otherwyse salua tion and life euerlastinge, except they be baptized in Christe. Paruulus non baptizatus pergit in dãnationẽ. Apostoli enim sunt uerba: Ex uno &c. Et domini est sẽtentia: nisi quis renatus fuerit &c. Cui nõ resistit, nisi non christianus. The younge childe not christened goeth into damnation. For Paule sayth: Throughe one mans syn all are damned, and oure lorde sayeth, Except a man be borne agayne

Rom. v.
Joan. iii.
Isb. de gene. x. cap. xliii.
Lege Aug. epi. 47. 107. 157. 90. 102.

agayne of the holye ghoste, and water, he can not enter into heauen. The whiche thinge, no man agayne saieth, but he that is no chriſten man. Howe blinde is then Peter Martyr to saye that a chriſten mans chylde is iuſtified, before it be borne and chriſtened, and that it shalbe saued if it were not chriſtened: Remembred he not, that Dauid, and saint Paule sayeth: We are borne originallye the sonnes of Gods wrathe, and in syn: Can anye person whiche is dead throughe Adams offense (as Paule witnesseth all men are) be made alyue, with oute hys owne saieth in Chriſt, or els the sayeth of his Godfathers and the church, applied to him by the ſcrament of saieth (baptiſme)?

Tract. xxxviii. in Ioan. de gen. ad literam lib. x. cap. xiiii. ser. de tẽp. xlv.

Ephe. ii. Rom. v. i. Cor. xv.

Saint Austen testifieth euidently in sondrie places of his workes, that original sinne hurteth al children, not yet baptized, and that they are not gotten of christen parents, in that, that their parents are baptized, whiche thinge toucheth the soule, but in that, that they are men and women, they are begotten & borne in sinne, and shalbe damned forever, excepte they be throughe baptisme borne agayne the sounes of God.

Lib. 3. cap. xiij. contra duos. Pelag.

Lib. de peccat. cap. xxvij.

Sainte Cyprian was of the same belefe, saying: Ad remissionem peccatorum accipiendam hoc ipso facilius ad baptisma accedit, quòd illi remittantur, non propria, sed aliena peccata. The younge chylde commeth to baptisme so muche the more easly to receaue remission

Lib 3. epist. 8. ad fidum.

remission of his sinnes, because another mans sinne is not hys owne is there forgeuen hym? Peter Martyr defendeth that the chylde hath remission of his sinne, be fore he be baptised. Oh blindnes of the man, and of his scholers.

Original sinne came frō Adam.

Sainte Ambrose is of the same iudgemente sayinge. Nec credi fas est, eos, qui regenerationis non adepti sunt sacramentum, ad illū beatorum peruenire consortium, ueruntamen quare tanta infantium multitudo, non regeneratorum, á perpetua alienatur salute, nō conturbabitur cor nostrum, si firma & stabili fide omne iudicium dei iustum esse credamus, nec appetamus habere cognitum, quod uoluit esse secretum, ut ubi in uestigari non potest, quare ita iudicet

Lib. 2. cap. 8. de uocatione gentium.

Mead ye Swinglias and Martyrians.

suffi-

sufficiat scire quis iudicet & cē. Yet is not lawefull to be beleued, that they whiche are not baptised, do go to hesue. But yet, we neade not to trouble our selues to thinke, whye so great a number of babes unchristened shuld not be saued, if we doe surelye and stedfastlye beleue, that all Gods iudgementes be righteous, and desire not to knowe that thinge, whiche God would haue secrete, that where it can not be searched out, why he doth so iudge, it shoulde be sufficient, to knowe who iudgeth.

In. S. Lauacrū. Saint Gregorie Nazianzene, saint Hieroms maister, sayeth. Melius est infantes, si periculum aliquod imminet, non dum rationis cōpotes sanctificare, quàm non signatos, & initiatos uita excidere.

It

It is better that younge chyl-
dren, whiche haue not yet the
vsage of reason, be made ho-
ly (through baptisme) if ther be
anye daunger at hande, rather
than they shoulde loose everla-
stinge lyfe, beinge not christened,
before they doe departe oute of
this lyfe.

Saincte Austen woulde, that baptisme of children should not be differred, but be ministred to them, as sone as they are borne. Also he saieth that saint Cypri-an, not makinge a newe decree of it, but kepinge the moste stedfast saieth of the churche, to co-recte them, whiche iudged that the childe shoulde not be baptised before the eight daye of his birthe: saied, that the soule, not the bodye, shoulde perishe, if he were

To. xvi. ser. xvi. de tempore.

Lib. iii. epi. viii. Lib. i. ca. xx. de origine aiæ ad Hieroni.

were not baptised, and he with other bysshoppes thought, that the chylde streyght after hys birthe might be well baptised. Sainte Hierome confirmeth this belefe, saying: Infantuli baptizãtur, ut eis peccata in baptismate dimittantur. Younge chyldren are baptized, that their sinnes maye be forgeuen by it. What can better Martyn and his disciples saye to this? Wyll they haue vs beleue them before the scriptures, and the olde godlye doctours of Christes churche? What blyndnes is this? Oure lorde of his tendre and greate mercie open their eyes, that they may see the trueth of his worde, & seing it, reculle and retourn again to ỹ catholyke churche, out of ỹ which no mã can be saued.

lib. 3. dialogorũ contra Pelag. Ad latũ idem

Origen

Origen believed euen as these other fathers did, part of whose sentences are nowe recited, for he saith thus, vpō these wordes of Job. No man is cleane from the filthynesse of sinne, no although hys lyfe were but of one daye vpon the earth. Et quia per baptismi sacramentum nativitatis sordes deponuntur, propterea baptizantur & parvuli. Nisi enim quis renatus fuerit &c. Because the filthyness of mans naturall birthe is put away thorowe the sacrament of baptisme, children are for that cause also baptised. For except a man be borne agayne of water, and the holye ghoste, he can not entre in to the kingdome of heauen. Innocentius the first, which was in S. Austens tyme, and to whome he

Hom. xiiii. in Lucam.

Cap. firmiter. 30

Joan. iii.

wrote

wrote, holdeth the same beleefe, saying, as saint Austen reciteth Lib. ij. cap. iiij. contra duas epist. pelagiorum. Illud uero, quod eos uestra fraternitas asserit predicare, paruulos æternæ uitæ præmijs, etiam sine baptismatis gratia posse donari, perfactum est. It is a verie foolishe thing, that thei do preache (as youre brotherhoode affirmeth) that chyldren should be saued without baptisme. It appeareth then nowe moste playnelye howe this opinion, whiche Peter Martyr, folowinge the Swinglians, hathe taughte, to defende that onelye fayth iustifieth man, is against the holy worde of God, and the holye doctours bothe of the Greke churche, and also of the Latyne, and thereby it is euident

Epist. rescripta ad concil. Carthag. & Milevitanum.

dent that Peter Martyr, and his scolers are not membres of the catholike churche, but schismatiques. I beseche God of hys gracious goodnes tourne their heartes, that they maye imbrace the trueth agayne, and continue therin to hys honour and glorie, and their own saluation. But heare once agayne Origen, whiche was about .M. thre hundred yeres passed, and writeth after this maner: Pro hoc, scilicet corpore peccati abolendo, & ecclesia ab apostolis traditionem suscepit etiam paruulis baptisma dare. Sciebant enim illi, quibus mysteriorum secreta commissa sunt diuinorum, quod essent in omnibus sordes peccati genuinæ, quæ per aquã et spiritum ablui deberent. That is

Orig. lib. vi. Coment. in ca. vi. ad Rom.

An vnwrit-
ten verite
of our belefe

to saye. For this bodie of sinne to be defaced or put awaye, the churche hathe receyued also a tradition of the Apostles, to geue baptisme, yea, to childzen. For they, to whome the secretes of Goddes mysteries were committed, dyd knowe that there shoulde be in all men naturall fylthines of synne, which oughte to be washed awaye throughe water & the holy ghost. This authoritie is againste Peter Martyr, the authours of the articles annexed vnto the Catechisme sette furthe in kinge Edwarde the vi. tyme, and all them, that saye eyther that childzē not baptised shulde be saued, or that baptisme is no cause of oure iustification, but fayth onely, or that baptisme

me is but a signe or marke of our iustification, or finally that the baptisme of children is set further in the Scripture, where it is lefte to the churche by the holy Apostles without writing only by traditiō, as Origē here sayeth manefestlye, and S. Dionise S. Paules scoler, of the which S. Austen writeth thus. Consuetudo matris ecclesiæ in baptizandis paruulis nequaq; spernenda est neq; ullo modo superflua deputanda, nec omnino credenda, nisi apostolica esset traditio. The accustomaunce of oure mother the Churche in baptisinge of children is in no wyse to be dispised, nor to be reckened superfluous by anye meanes, nor vtterlye to be beleued, if it had not ben a traditiō of ỹ

De eccles. Hierar. ca. xii.

Lib. x. ca. xxiiii in cene ad lite ram.

Lib. iii. ca. xiii. de lib arb.

Isb. iiii. cap. 4. de bapti. ſ. contra donatiſtas.

Apostles. What cā our new teachers, and the makers of the articles afore mentioned, saye to these authorities for the defense of their doctrine, that men are boūde to credite and beleue nothing, but that onlye, whiche the scripture setteth furthe? Woulde they, that men shoulde beleue them afore these auntiēt, godly, & great learned fathers? But of this mattier I haue written more at large in my booke of traditions, & therefore I now make an end of this chapiter, wishinge grace and the knowledge of the trueth vnto all that erre in Christes religiō, that they may come at the legth vnto ȳ ioyes of heauē thorough Christe oure sauiours glorious passion, to whome with the father

ther and the holie ghoste be honour and prayse for euer Amen.

The fourthe chapiter.

That the soules of men departed doe not sleape, but either they goe to heauen for their good workes or els to Hell for their euell before domes daye.

TOuchinge this matter I wyll be verye shorte, because I thinke that fewe of oure countree men are infected with this opinio. Christe talked to the theife hanginge with him vpon the crosse. Hodie mecum eris in paradiso. This daye thou shalte be with me in paradise, that is to saye (as saint Austen Luc. xxiii.

expoundeth it verye truelye) this daye of my death thy soule being departed out of thy body, shall see the deite, and godhead
Phil.i. clearly. Also saincte Paule saied Cupio dissolui & esse cum Christo. I desire to die and to be with Christe, whiche is as muche as if he had sayed, when I shall departe out of this worlde, I shall be streighte waye with Christ, as he himselfe declareth to the
ii.Cor.v. Corinthians, sayinge thus. Scimus quod si terrestris domus nostra &c. We know that if our earthlye house of this dwelling be brooken, we haue a house of God in heauen not made with
ii.Cor.v. mans hande. Agayn he sayeth. Audemus & bonam uoluntatem habemus, magis peregrinari à corpore, & præsentes esse ad dominũ.

We

We are bolde, and we haue a good will, rather to be ſtrangers from the bodye, and to be preſent with our lorde. Whiche is as muche as if he had ſayed, when I ſhall goo oute of thys worlde, than I haue a houſe in heauen, & ſhalbe preſēt with our lord God. Whiche ſaint Hierom affirmeth ſaying thus. Nunc illa pro breui labore, æterna fruitur beatitudine, excipitur ãgelorũ choris. Now ſhe hath the pleaſure of ꝟ euerlaſtinge bliſſe, ſhe is receaued with the compaignie of Angels. Sainte Auſten writtinge ꝟpõ this Paules ſentẽce. Cupio diſſolui &c. ſaieth. Viuit Paulus nunc cũ chriſto, ſicut illi prophetæ omnes viuunt cũ chriſto. Sainte Paule liueth nowe with Chriſt, as all thoſe Prophetes doeth.

Hieron. To. i. epiſt. ad Marcellam de obitu Leæ.

Aug. in pſal. 10.

Phil. i.

Agayne Sainte Austen speakinge of the gate or porte of paradise, whiche Christe opened the daye of his death, writeth thus. Per hãc ingressus est Petrus, per hanc ingressus est Paulus, per hanc omnes sancti Martyres intrauerũt. Thorow this port S. Peter entred into heauen, through this gate S. Paule wẽt into heauẽ, through thys gate al the holie Martyrs entred into heauẽ. Saint Basill beleued the same, when he saied thus. Mortuus est uir, qui columna erat, & stabilimẽtum ecclesiæ, imo magis ad beatã uitam sublatus à nobis, abscessit. The man is deade, whiche was the piller, and the establishemẽt of the churche: Naye rather hee taken frõ vs, is goone into heauen. Abdias, which was of the lxxii. disciples whych Christ sent

Basil. epist. 67.

Abdi. lib. 1. hist. apostolica.

in so the worlde afore him to preache, saieth that Saint Peter saied, when he shoulde be crucified: Quare festinate me ad hec ipsum festinare, ut carne exutus, domino assistam. Wherfore knowe ye that I make haste vnto this same thinge, that I beinge vnclothed of the fleashe, maye be present with oure lorde.

Again he witnesseth that S. Iohn euangelist sayd vnto one Andronicus, weping muche for the death of Drusiana. Ita ne fleueris quasi ignores, quo illa concesserit? Nescis illam conuersationem esse meliorem, quæ in cœlo est ad quam sãcta & fidelis, Drusiana trãsiuit, expectans spem resurrectionis ex mortuis? Doest thou so weape for her as thoughe thou knewest not, whether shee is

Lib. v. hist. apo.

goone? Doest thou not knowe that that conuersation is better, whiche is in heauen, vnto the whiche the holye and faithful Iustiã is passed out of this life, looking for the risinge vp againe from death vnto lyfe? Decumenus a Greake writter, expouñding these wordes of S. Steuen: receaue O lorde Iesu my spirite, sayeth: Hinc ostenditur iustorum animas á corporibus liberatas nequaquã in infernum descẽdere, sed trãsmitti in manus Dei viuentis.

Actes vii.

The fifte chapiter.

That it is lawfull and good to put ſtaunce, eſperaunce, or truſt in our good workes, nexte after God, as in his giftes, whiche thinge Luther, Bucer Peter Martyr, & lemblable others denie. Alſo that we maye lyue godlye for the heauenlye rewarde.

THe Prophet did putte truſt in his good workes, when he ſayed, Memento domine Dauid, & omnis manſuetudinis eius. Remembre Dauid, O lorde, and all hys mekenes. Euen ſo did the good kinge Ezechias ſayinge. Memento, domine, quomodo ambulauerim, coram te in veritate & in corde perfecto &c. Remembre, o Lorde, howe I haue walked, that is to ſaye, how Pſal cxxxi. iiii. Reg. xx.

howe I haue liued before thee with a perfite faieth, and haue done those thinges, whiche pleaseth thee. Phil.iii. Saincte Paule confirmeth this doctrine, when he saith: Nostra conuersatio est in cœlis, vnde & expectamus dominum nostrum Iesum Christum &c. Our liuynge is heauenlye, and therefore we looke for oure lorde Jesu Christe, whiche wyll reformme oure vile bodyes, and make them lyke vnto his glorious bodie. Matth.xix. Christe sayed. Sunt eunuchi &c. Ther be some men, whiche haue chosen a continent lyfe for the kyngdome of heaue, as their stipende, and rewarde. Moreouer, saied not the holye Prophete Dauid. Psal.C.xix Inclinaui cor meum &c. I haue bowed mye heart to kepe thy righteous cō-

maunde-

maundementes for a rewarde. Commendeth not saunte Paule the Colossians, because they exercised charitee, and gaue almes, propter spem repositam eis in cœlis, for a rewarde layed vp in heauen, whiche they so doing hooped to haue? Saieth he not that Moyses preferringe the reproches, which he suffered for Christes sake before the riches of Aegypte, looked vpon the rewarde to come? Saith he not also, that Christ, when he suffered, looked vpon the ioyes, whiche he shoulde haue by hys passion? Now heare what some of the olde doctours saye in this matter, and first saint Austens minde, whiche sayeth. Si pro remissione peccatorum, & amore vitæ æternæ, eleemosynâ dederis, totum

Coloss. i.
Hebr. vi. xii.
He. xi. & xii.
The doctours sentences.
Tom. ser. lx. de tempore.

totum dextera facit. If thou doe geue an almes for to obtayne remission of thy synnes, and for the loue of euerlastyng lyfe, thy ryght hande doth altogether, that is to saye, it is well doone.

Saint Basyl saieth. Iustus est is, qui nos ad tolerandos agones, præmijs inuitat. God is righteous, which sterreth vs w rewardes to suffer fightes. Howe often tymes did Christ moue the people to lyue godlye by promysing to them euerlasting lyfe? Saith he not amongest the rest, Hoc fac, & viues? Do ỹ this, that is to say, helpe thy neadie neighbour with almes geuinge, and thou shalt liue euer? Why then maye not I leafullie lyue well, vpon hope of that euerlastinge lyfe

Basil. epist. lx. Lege Bas. de vera virginitate et ad interrogationem, 135.

Luke. x.

lyke whiche he promiseth to vs that doe well, and continue in doinge well vnto our liues end, as Paule dyd. Saint Paule, saieth. Non sunt condigne passiones &c. The afflictions, or tribulations of this lyfe, are not woꝛthye the glorie to come. Whiche he woꝛt to pꝛouoke vs, to suffre aduersitees patientlie, hoppng to obtain thereby that reward. This is manifestlye taught by the scripture, sayinge: Fiducia magna erit omnibus, coram Deo summo, eleemosyna, facientibus eam. Rom. viii. Tob. iiii.

S. Chrisostome expꝛesseth the same playnelye wꝛitynge thus. Vnusquisq; nostrum in nulla re alia, spem suam, nisi post dei misecordiam, in morum honestate constituat, Let euerye one of Chrisost. hom. viii Math.

vs

vs put his affiaunce and truste in no other thynge, nerte after Gods mercie, but in the honestie of maners. Agayne he sayeth erpoundinge these Christes wordes Non est meum dare vobis &ce. Dominus ille compellebat, in gratia Dei primum, deinde in laboribus propriis, omnem salutem & spem gloriæ reponere. Our Lorde moued vs thither, to put first all our saluation, & all our hope and esperaunce of the glorie to come, in Gods grace, and then afterwarde in our owne labours. Thirdelye he writeth after this sorte. Ingens bonum in tuis ipsius beneficis collocare spē. It is a very good thynge to putte truste in thyne owne good dedes. Vtscires quód eleemosína est beneficium

Homi.lxvi.in Ioannem.

Math. xx.

To.ii.cõtione. 4. delazaro.

um, ppter quē non simpliciter ho
norata amicitia sed in amicitia
per māmona parta, Christus iubet
te cōfidere, dicens, Facite vobis a
micos etc. Christ cōmaūded thee
to trust in mennes gotte thyng Luc. xvi.
ynes, sayinge: Make youre frē
des by the mammon of iniqui
tie. etc. To make an ende of this
Chapter, dyd not S. Paule ii. Tim. iiii.
bathe fruite of hys good wor
kes, and also loued them re
warde in heauen for them, and
not onely for his faith, when he
sayed Bonum certamen certaui
bonus souldyer I haue fought a good battell,
I haue kepte my faythe, and
haue ended my course of ryght
ousnesse, and of goddes grace,
therefore there resteth for me a crowne
of righteousnesse, whiche God a
righteous iudge shall rendre

so me at that dayey and not one
lye vnto me, but vnto them al
so, which doe loue hys com
myng vnto that iudgement.
Wherfore I moste humblie and
heartelye beseche God of hys
great mercie geue them grace,
that are agaynst thys Catho
like doctrine, to returne vnto
the veritie agayne, and leade
their liues godlye in obseruyng
of Gods holy commaundement
ment, that they maye iustlye put
their fiaunce and trust in theyr
Peruasio. owne good workes, as Gods
giftes, and lyke as they ha
haue, and inioye the ioyes of
heauen therbyght through the
merites of Christ our sauioure
blessed passion, to whom with
the father & the holy ghost be all
prayse, & honour for euer. Amē.

The

The three chapitre.

T. Cranmer Rydleye. Catechisme fo. 35. 36. & art. xxvi. & xxix.

teachers of them, and they that are poysoned with any such doctrine, will forsake it, and embrace againe the verie true doctrine of the catholyke churche: when they shall see that their guides teachers, and preachers do so euidently erre against the worde of GOD, as they do in thys presente matter of Baptisme: but to entreprinse & begynne thys treatise, sayd not S. Iohan Baptist, that Christe shoulde baptise the people in the holye ghost? Whereto shall it be put? Christe (sayth he) shall baptise you in the holye ghost, by a daily exercise of his grace, in forgyuenes of synnes, so that perfourmyng that is hyder promised by the prophete, that is to say, I will poure out my spirite vpon the mankynde, all the electes annexed to the

Matth. iij.

aboue rehersed catechisme, either so ignoraunt, that they knewe not, or so malitious against the trueth, they would not beleue this christes saying: Qui[s]quis crediderit, & baptizatus fuerit saluus erit. Who soeuer shal beleue, & be baptised shal be saued. Is not this playne ynough against this heresie, and also against Peter Martyr, with all others the Lutherans, and Swinglians, whiche saye that we are iustified, and saued by faieth onelye. For doeth not Christe ioyne here faieth, and baptisme together for the pourchasements of oure saluation. Seest thou not then, reader that oure newe brethren were verie blinde to saye, that baptisme is but a marke of oure salu-

Mar. vbi.

Mat. vlt.

Faith only iustifieth not man.

Reade ye that are infected with Peter Martirs doctrine and repent in tyme.

nation and a sealyng of it vnto? Wyll anye man be yet so madde to followe theyr doctrine, or to beleue their teachinge, and corrupted bokes? But heare Chrisostome againe to theis further reproch, & confutation, sayinge. Nisi quis &c. Except a man be borne a-gayne of water, and the holye ghost, he shall not entre into the kingdome of heauen. What is it, I beseche the, Christen reader, here to be borne agayn, of the water and the spirite, if it be not a man to be borne spiritually thorowe grace, and forgeuenes of his sinnes the third of God, whiche was borne naturallye of his mother the fone of Gods ire, or wrathe, as saint Paule witnesseth playnlye: Affirmeth not also Christe heare that

Ibid. in Mat.

Ioan. iii.

Colos. i.

Ephes. ii.

Note this.

sythe in mynde entirely into the
kyngdome of kyngdome of heauen
chyldren by this newe byrth in bap-
tisme, and that without it, he
shall not, we can enter into it.
Is this baptisme to be but a
signe and a confirmation of our
saluation? for saieth onlye to us
nothing make? Is it any other thyng
a man to be iustified, than to be
borne agayne throughe the wor-
kinge of the holye ghoost, which
is geuen to vs in baptisme?
Seest thou not the ones again,
reader these Gospellers blind-
nesse, and ignorance in the scrip
tures? Moreouer, saith not S.
Paule, that we are graffed into
Christes mysticall bodye, the
churche, throughe baptisme?
Sayeth he not in an other place
that the Corinthians were

Saieth one
thyng to us
nothing make
our newe
birth en-
tyre perfe-
ction.

Tit. iii.

Rom. vi.

This is a-gaynst Peter Martyr which saith that a child is a membre of the churche before he be he baptised.

washed, made holy, and iustified in the name of our Lorde Iesu Christ, and in the spirite of god, meanynge by that washinge of them, their baptisme. See we not then, that saint Paule beleued a man to be made righteous, or iustified thoughe baptisme, and not by fayeth onlye? Is this baptisme then to be but a marke of oure saluation, and iustification? O notable, and straunge blyndnes of these proceders, yea of these goers backeward from the trueth, and newe preachers. Why wynked they at thys sayinge of saint Paule, Ye all are the sonnes of GOD, thorowe fayeth, whiche is in Christe Iesu? Quotquot enim in Christo baptizati estis, Christum induistis.

Faith onely iustifieth vs not.

Gala. iii.

For

For as many ye of you as be bap-
tysed in Christe, haue put-
ten on
Christ. Nowe baptisme saynct
Paule here, by puttynge on of
Christ in Baptisme, but the re-
ceyuinge of hym by grace, that
we made the children of God
his father, not onely by faythe,
(as this letter declareth) but
also by baptisme, shoulde be clo
thed with hym, and our synnes
forgiuen through his deser-
tes and speciall grace, that they
should be therby as it were co-
uered and hidde from the syght
of God, that he wyll not looke
vpon them to punisht vs for
them: Dyd these men neuer
reade, and vnderstande saynct
Paule, affirmynge, that Christ Ephe. v.
cleanseth vs through the foun-
tayne of water, and the worde

of lyfe, to make vs glorious
without spotte, and wemele of
synne? Wyll then any learned
wyse man yet beleue this doc-
trine, whiche is, that only fayth
iustifieth man, and that baptis-
me is but a sygne, or a marke
onelye of it? Adde to these say-
inges thys testimonie of S.
Paule, Cum apparuerit benig-
nitas &c. After the bounteous-
nes and loue of oure sauioure
God, whiche he bare towarde
man appeared, he of hys mercie
saued vs, & not of oure ryghte-
ous workes, throughe the foun
tayne of renewynge and rege
neration, or bearyng vs againe
of the holye ghost, whiche he
powred into vs plenteously,
throughe Jesus Christe oure
sauiour, that we beynge iustifi-

Faith onely iustifieth vs not.

Baptisme is not only a mark of our iustification but a cause of it.

ed by

eddy thys geare, shuld be heires of eternall lyfe, thoroughe false vaunce or hoope? Who maye not see here moste playnly, that S. Paule affirmeth a man to bee saued, renewed, borne agayne, and iustified by baptisme, and the holye Ghoste also to bee geuen to vs in it? Where was then these mens learnyng in the scriptures, when they so ignorauntlye taughte the contrarye, sayinge: that baptisme is but a token, marke, seale, and confirmation of our iustificati on and saluation, and that only fayth doeth iustifie vs? Oure Lorde tourne theyr heartes to his trouth agayne, out of thys straunge blyndnes, in whiche they are. Finallye touchyng the rehearsall of the Scriptures,

Fayth only iustifieth not man.

sayeth

1. Peter. iii. saith not S. Peter that as Noes arke or shyppe saued hym, and seuen other from drowninge in the floude: euen semblably baptisme saueth vs. Wherefore retourne ye Swinglians and Lutherans to the Catholyke churche, and forsakynge youre errours and naughtye opinions, embrace the trueth agayn. Whiche the holye & notable doctours hath taught vs in theyr bookes, as it appeareth manifestlye by some of theyr sentences, whiche I haue annexed to these scriptures, that thereby men maye playnelye see, that oure newe brethren are not membres of Christes catholike churche, nor beleue as those fathers dyd, whiche are nowe Sainctes in heauen.

Certayne

Saint Austen writeth after thys maner. Vnusquisq; iam in iustificationis constitutus, accepta scilicet remissione peccatorum per lauacrum regenerationis, accepto spiritu sancto proficiens de die in diem uidear, ubi ut frequenter mã- dat, ubi ut frequenter mandat, when he is iustified, and remission of his synnes beyng receiued thrõme the fountaine of baptisme, in which man is borne a- gaine, and also when he hath the holy ghost, throughe the same baptisme, take heede, loke

Sermo. xvj. de verbis apost.

we doo re- ceaue for- geuenes of oure sinnes of the holye ghost in and by baptisme

of confesse in what state we be
profitinge or goinge forwarde
daylye in grace, and vertuous
lyuinge. Thys is verye plaine-
lye written, but heare hym a-
gaynst writing more playnlye in
thys matter. Iustificatos in hac ui-
ta secundum ista tria conferun-
prius lauacro regenerationis, quo
remittuntur cuncta peccata. Deinde
de congressione cum uitijs, a quorum
reatu soluti sumus. Tertio dum no-
stra exauditur oratio, qua dicimus,
Dimitte nobis debita nostra &c. ce.
That is to saye, iustification is
geuen to vs in thys life by three
seuerall thynges. Fyrste in the
baptisme, in the whyche we are
borne agayne, and all our sinnes
are forgeuen vs. Secondlye
we are made righteous by fight-
inge with our vices, from the
gyfte

To. 7. Libr. contra Iuuianum Pelagianum.

Ioan. 6.

We are iustified by iij. thinges and not by faith only as our new ghostlye fathers do falsely.

gyfte, or fauour of whiche, we be loosed. The like iustification is geuen to vs, when ryghteousnesse is graciously harded forgeue vs. O father, which arte in heauen, oure trespasses commytted against the, as we do forgeue them, that trespasse against vs. Aqua exhibet forinsecus sacramentum gratiæ, & spiritualiter operatur intrinsecus beneficium gratiæ, soluens vinculum culpæ, reconcilians bonum naturæ, regenerat hominem in vno christo, cui in vno Adam generatum. The water exhibiteth outwardly the sacrament of grace, and the holy ghost worketh inwardely the benefite of grace, looseth the bonde of synne, and reconcyleth the goodnes of nature: it doeth regenerate a man in the

Grace is geuen by baptisme.

Faith onlie iustifieth not man.

thorowe one Christe, begotten of one Adam. What can our bre thren say to this, which defende that faieth onlye iustifieth man, and that baptisme is but onelye a marke of our iustification, and a seale of it? Heare him agayne saying. Illo sacrosancto lauacro pio choatur renouatio noui hominis.

Libri de moribus Manichæorum, ca. xxxv.

The renewinge of the newe man is begon throughe the holye lauatorie, or fountaygne of baptisme. Dicimus baptisma dare indulgentiam omnium peccatorum, et auferre crimina, nõ radere. Oure catholyke men doe affirme, that baptisme geueth to vs remission of all oure synnes, and taketh cleane away our synnes, & not as it were to shaue them, that the rootes of them remayne

Then oure newe brethre are not catholyke men, but playne scismatikes.

nia

nis, prorsus omnia, dictorum factorum Lib. i. ca. xiii. contra duas epist. Pelagianorum.
pariter cogitatorumq; siue originalia, siue addita &c. Baptisme washeth awaye all synnes, bitterly al, of wordes, deedes, & thoughtes, whether thei be originales, or added, that is to saye, greate & small synnes, cõmitted by mans owne acte and free wyll. Howe shamfully then are Peter Martyr and all the newe brethren deceaued, whiche saye that baptisme is no cause of our iustification, but faieth onelye, and that baptisme is but a marke of it, and a confirmation, and yet say that they do set furth the faieth, and religion of the fathers and of the olde catholyke churche? He that listeth to reade more of this matter in saint Austens workes, let him goo to the pla-

Baptisme putteth awaye oure synnes, and not faieth onlye.

Lib. de symbolo ad catech. lib. 4. cap. x.

ces alleaged here, and noted in the margent of thys treatise, e he shalbe fullye satisfied of his beleife herein, notwithstanding that these sentences alreadye cerited, maye satisfie euerye good mans eare nowe what was sainte Hieroms beleife in thys mater, whiche sayeth. Euangelij mihi placet religio, vt baptisemini in sanguine meo, per lauacrū regenerationis, quod solum potest dimittere peccata, iuxta illud. Nisi quis renatus fuerit &c. The religion of the Euangelie (sayeth Hierō in Christes persone) pleaseth me, that ye be baptised in my bloude, through the lauer of regeneration, whiche onlye can remit synnes, according to thys saying of Christe. Except a man be borne agayne

Tom. 2. tract. 7. in primam Io. epist. To. 9. fer. 28. de tempore tract. 80. in Io.

Hieron. in ca. 1. Esaiæ.

of water and the holie ghost, he shall not entre into the kyngdome of heauen. What can Peter Martyr and his followers saie to thys playne sentence? Wyll they arrogantlye denye these doctours sayinges and those that follow her, desiring that men shoulde rather credit and beleue them, than those holye auncients great clerkes, as Latimer did of late in the disputations kepte at Oxforde, when he coulde not aunswere to them, but hereon sayeth, outwarde baptisme is the meane to obtaine forgeuenes of synne, and Peter Martyr saieth, faith onelye is, and that baptisme is onelye a signe of it, and not a cause. Ye saie thagaine. Christ shall

Joan iii. Note this reader.

Latimer.

Hieron. in cap. iii. ad Galat.

quasi pœnitentis, qui esset à peccatis liber, accepit, ut exteros docere et mundandos esse per baptismum, & in filios noua spiritu adoptione regenerari: Christe receaued baptisme in the ryuer of Jordane therfore, as a penitent persone, although he was free from synne, that he might therby, teache other men, that they must be made cleane from the filthines of synne through baptisme, and be borne agayne the sonnes of God by the adoption of the holye ghost. Origen was of the selfe same beleefe in this matter, where he wryte thus: Per baptismum regenerationis expurgatæ sordes animæ nostræ. Our soules are cleansed through baptisme & be newe borne. Agayne he and saynte Cyrill followyng

Note this good reader well.

Origenes hom. 2. in Iosue.

Hom. ii. in Leuiticum.

Cyrillus.

hym, doe saye thus. Audiamus quantæ sunt in euangelijs peccatorum remissiones. Est prima, qua baptizamur in remissionem peccatorum. Heare now how many wayes there are in the euangeles to obtayn remissiō of sinnes. The fyrst is, by whiche we are baptised to pourchace forgeuenes of synne. Deus abolet sine dubio uitium primæ natiuitatis per regenerationem. God without doubtaunce putteth awaye the syn of oure fyrst byrth through oure newe byrth in baptisme. Chrysostome establisheth thys doctrine saying. Futurum erat baptisma plenum maximæ potestatis, & gratiæ purgaturum peccata, pro mortuo viuum effecturum. Baptisme was to come, full of greatest puissaunce, or power, *Chrysost. hom. xxxv. in euan. Ioannis.*

and of grace, whiche shoulde pourge or cleanse mens soules from their synnes, and make a man alyue spirituallye, whiche was deade afore thorowe sinne.

Serm. iiii. in ca. in. ad Ephesios

Agayne he saieth Aufert quidem deus in præsenti uita iniquitates, et per lauacrum regenerationis, et per pœnitentiam. God taketh awaye mennes synnes in thys

Note this against the sectaries

present lyfe, bothe thorough baptisme, and also thorough penaunce. Iustificauit deus per lauacrum regenerationem. God hathe iustified man thorough the lauatorie of regeneratiō. He saith also that oure circumcision (baptisme) bringeth to vs goodes

Serm. xv. in ca. ix. ad Rom.

Hom xxxix. in Geneseos ca. 17.

without numbre, and that it filleth vs full of the holye ghostes grace, and that it hathe no time appointed for the administratiō

of

of sir Tertullia beleuyd y same, thynge. Caro abluatur, ut anima emaculetur. The body of man is to washed, that his soule may be made cleane frō the spottes of sinne. Saint Cyprian, consenteth to these fathers, when he sayth thus: Gratia de baptismi sanctificatione percipitur. Grace is receaued throughe the halowinge of mannes soule in baptisme. per baptisma spiritus sanctus percipitur. The holy ghost is receaued by or throughe baptisme. Oportet mundari, & sanctificari aquam prius à sacerdote, vt possit baptismo suo peccata hominis, qui baptizatur, abluere. The water must be firste made cleane and holye of the prieste, that it maye throughe the washinge of it, washe awai the mans sinnes

Tertul. de resur. carnis.

Lib. i. epist. iii

Lib. ii. epist. iii. & lib. i. epi. xii

Halowinge of the fonte

Lib. iii. epi. vi.

whiche is baptised. To be shorte he sayeth that all the Deuels myght and power is taken frō him in baptisme, and the grace of the holye Ghoste is equallye geuen to vs in it.

Lib. 4. epist. 7. Sciat diaboli nequitiam pertinacem usq; ad aquam salutarem valere, in baptismo autem omnes vires nequitiæ amittere. Lette a man knowe that the Deuels stubborne euelnes or malice is strong continually vnto the water of saluation, but in baptisme he loseth all his power to do euyll. Quos parentalis labes infecerat, sic lauat baptismus, vt nec actualis, nec originalis macula aliqua post ablutionem illam vestigia derelinquat. Baptisme doeth so cleane washe theym, whiche Adams synne had infected

Marketh his sayinge.

fected or defiled, that no spotte nother of originall synne nor of actuall after that washynge away of filth, leaueth any print, token, or signe. Is this baptisme to be but onelye a marke of our iustification, or a sealynge of it? Is this saythe onelye to iustifie vs, and baptisme to bee no cause of our ryghtuousnes, and iustification? O how blinde are these brethren, whiche doe teache that, & semblable other wicked doctrine. Our lord geue them grace to recule and retier to the trouth from their heresies. Heare S. Basyll, whiche was almoste twelue hundred yeres sence. Baptisma captiuorũ est redemptio, debitorũ remissio, mors peccatorum, animæ regeneratio, amictus splendens, character

The the concupiscence remaininge in the chylde baptised is no synne.

Bas. de exhortatione ad baptismum.

ter indeprehensibilis, celi ites, regni celestis conciliatio, adoptiuus gratia. Baptisme is a raunsom of prisoners, a forgeuenes of debtes, the death of synnes, a regeneration of the soule, a bright apparell, a figure that can not be perfitlye perceaued, the iourneye of oure to heauen, the purchasyng of the heauenlye kyngdome, the grace of adoption, or chosynge of a man to be the childe of God, and hys heyre. He hathe also these sentences amongest manye moe.

Many benefites obtayned by baptisme. Marke. Ioan.iii.

Tempus aliud alij opportunum negocio quærunt, ad baptismi vero salutem, tempus quodlibet accõmodum sit, siue dies, siue nox, siue hora, siue quodcunq; temporis momentum. When doe seke diuers tymes conuenient for di-

Hom.12.et 13. de baptisme.

uers

uers businesses, but euery seas
son maye or shoulde be meete
to receaue saluation throughe
baptisme, whether it be daye,
or nyght, houre, or anye other
shorte tyme. Againe he sayeth,
Recedatum gratiam nobis per bap-
tismi regenerationem data mabo
let. Synne putteth awaye
grace, geuen to vs throughe
baptisme, in whyche we are
borne agayne. Seruamur, autem,
quomodo? Nimirū regenerati per
gratiam, quæ confertur in baptis
mo. We are saued, but howe?
Undoubtedly throughe Gods
grace, whiche is geuen to vs in
baptisme. Was not then Peter
Martyr very ignorant, when
he affirmed and defended that
our saluation consisted onelye
in God, and that baptisme is

but

Our newe
brethren ap-
poynted a
time to re-
ceyue bap-
tisme.

Hom. 2. in psal. xxviii.

De exhorta. ad baptisma.

Fayth only
saueth not,
howe be it
our newe bre
thren saye
that it doth.

but a signe and an establishmēt of our saluation. S. Martiall S. Peters disciple sayeth. Reuiuiscit anima per hoc prisma, lauat sanctificat, & mundat ethnicaqua regenerationis. The soule of mā waxeth alyue thrōughe baptisme. You are now made holye and cleane from the fylthynes of synne, by or with the water of baptisme, in whiche ye are bozne agayne. S. Gregoze, Hieroms mayster, affirmeth the same thynge sayinge Lauacrum eoruḿ qui peccauerunt, non qui peccant, remissionem continet. His scoler Eucherius was of the same belief, which wzote thus. Salutis vnda nos à primi parentis culpa absoluit. The water of saluatiō louseth vs from the synne of our first father Adam

Epist. 3. cap. 8.

Oratione in s. lauacrum.

In libros regū.

dam, whiche is originall synne, ꝛ-
ered not then Peter Martyr
when he taughte at Oxforde,
that a Christian mans childe
obtayneth remission of originall
synne before he bee baptized,
and that he shall be saued yf he
be not baptized at all. Whyche
doctrine ryseth of that other,
that sayth onelye doeth iustifie
vs. Arator an olde writer hol-
deth with thys catholyke doc-
trine sayinge. Lib. 1. cap. in fin. in act. apost.

Si sola fides nos iustificat, ecce
Secundi crescunt a malis fructibus ortus,
Et nisi renatus quisquam, spes vana renitti,
Debita supplicij, post crimina nulla renasci.

S. Aldhelmus Sirebishop of Sherborne an auncient writer hath
thus. Anno dom. 708. Lib. 3. cap. 3. de Genes.

Quum

Claudius Clarus victor, wha
the was auoyde .xi. hundred
yeres passed, hathe sette furthe
this godlye doctrine, when he
wrote thus.

Lib. 1. in Gen.

Posse perire homines docui, nisi gentibus ipsis
Ipse pater flammis, ac vitijs posse renasci.

S. Paulyne, that was in Au-
stens tyme and wrote to hym
is in thys matter agaynst Pe-
ter Martyr, and suche others,
writynge thus.

Natalis. x. felicis

Sic pariter templum vnum Deus, vnica fontem
Ipse parens, animas, hominesque nouus renouans. &c.

Who soeuer continueth this ca-
tholike doctrine, when he saith,
Non amplius per legitima sacri-

Lib. 2. capitu. Euangelicæ demonstra.

ficia

ficia Mosaicæ legis, remissio illis peccatorum conciliatur, sed per lauacri purgationem, quod in collecta ex gentibus ecclesia celebratur. Remission of synnes no longer purchased of theym throughe the lawfull sacrifices of Moyses lawe, but throughe the cleansynge of the fountaine of baptisme, which was geuen in the churche assembled of the Gentils.

Thys is playnelye sayde, and as playnlye is thys sentence, pronounced and published in the fyfte counsayle holden at the place of Mileu, almoste fyue hundred yeres sence: Confiteor vnum baptisma in remissionem peccatorum, that is to saye: I do confesse, or acknowledge, that there is one baptisme, or

Note this reader.

also that

that a man must be euer baptised to obtain remissiō of sinnes. This is the Crede and beleife of al christian nations, and therfore I maye well conclude against Peter Martyr, and the makers of the afore recited Catechisme, and the articles adioyned to the same, that they are not membres of Christes holye churche, because they saye that baptisme is but a signe, token, marke, and confirmation of our iustification, and of the remission of our synnes, but that they are forgeuen vs by fayeth only before we be baptised, yea we beinge chyldren lately borne & hauing no fayth of our owne. Saynt Ambrose agreeth herein with the other fathers speaking of our washing in baptisme, of

Ephesiii. Peter martyr and the new brethre beleue not as the holye catholyke church doth.

Ambros. in 3. Cor.

our

and being allowed in baptisme, & of oure iustification obtained therin, as Paule witnesseth in that place. Hæc omnia beneficia ponitis, in baptismate consecuti nobis untur, quod est fundamentū euangelicæ veritatis. Illic enim omnibus peccatis depositis, abluitur credens, & iustificatur in nomine domini, & spiritu dei nostri, filius deo adoptatur. The peeple are knowen to haue gotten all these benefites of pardones in baptism whiche baptisme is the confirmation of the trueth of the euangell. For in baptisme he that beleeueth is washed cleane from his synnes, and is iustified in the name of our lorde, and thorowe the spirite of God is chosen the sonne of God, al hys synnes being put away from hym. Seest

yet not only beeth not washe man, but baptisme also.

Note this, reader, diligentlye.

The vertue and strength of baptisme.

hath not bene playnelye reasoned that saint Ambrose expounding saint Pauls wordes, declareth that he meanes that we are mortified in baptisme, and do receaue therby the holye ghost, obtayne remission of al our sinnes, & are made the sonnes or chyldren of God by adoption, whiche altogether Peter Martyr denieth vngodlye. Ought he then to be credited & beleued in his other opinions, whiche doeth so grosselye erre in this matter against the holye scriptures, the generall counselles, the doctours, the auncient custome, and the beleife of the catholike churche? Heare the holye man Leo the fyrst Pope of that name, which was aboue .M.C. yeres synce, and sayeth, Per baptismatis sacra-

Leo. sermone primo de natiuitate Christi

mentum

thou arte made the temple of the holye ghoſte thrughe the ſacramente of baptiſme. Whereas an auncient great learned man was of the ſame beleefe, when he wrote thus. Sancta eſt eccleſia, quæ baptiſmi ſacramento, peccatorum contagione detenta, ſe tamen incolas tranſmittit ad cœlos. The churche is holye, whiche ſendeth the dwellers of the earthe vnto heauen thrughe the ſacrament of baptiſme, the infectis of ſynnes being thereby happen or taken awaye. This is manifeſtlye ſpoken of thoſe holye doctours. I paſſe ouer all the reſte of the olde doctours ſentences, both becauſe thoſe are ſufficiente to perſuade euery man that is not

Hemi. de ſymbolo apoſt.

obteyned grace to shewe in
his seruyce, and also for that
that I myght not be ouer te-
dyous to the reader. Dyd lede
vs by your infynite goodnes, & mercy
to the true knowledge of your
grace to amende, and to forsake
thys wicked errour, and all o-
thers their abominable opini-
ons, and to retourne agayne
vnto Christes catholyke churche
by shewinge their fruytes to
the honoure of God and
the saluation of their
owne soules, which
Christe bought
most dearlye
with the
shed
dynge of hys precy-
ous blonde.

The

The preface to the .iii. chapter.

Saynt Peter Martyr, & the whole enablement of the new Testament, and especially against the married monkes Chanons, Freers and Nonnes.

When I perceaued, reader, that manye, whiche hadde made vowes to God of perpetual chastitee, were maried thoro we the enticement and allurynge of the deuell, the fleashe, and the worlde, and that their doynges was againste the worde of God, to their owne vttermost dãnation, I thought it good, and nedefull herevnto to treate of thys mattier, that they, whiche are offendours

therof, and to practyse it, in
what poynctes standeth, and a-
uoide it in tyme. And for as
muche as the enemyes, especially
suche as are detained, and em-
bolched with many great alay-
ses, delite in thinges hyghly
set furthe, I will also in this
treatise a breuitee of wordes,
and alleage but a certain of the
olde doctours sentences touchyng
in this controuersie. But I will
commence and begynne with
the scriptures, and then addresse
to the the holye fathers myndes
therof, that euery man may see
therby, both that this doctrine
is not newe (as oure newe men
saye) and also howe abomina
ble M. Luther the frere, Mar
tin Bucer the frere, Peter Mar
tyr the chanon of saint Austens
rule,

rule, I doubt not but the reader
maie ouerbaie me there. Fre-
der the tyranne, & semblable
theeues votaries, erred, & brought
many moe into theie errours,
and hereſies. God permitte you
them ſo ruthefully and ſhamefully
to fall for the punish-
ment of theie ſinnes, as he ſuf-
fered the Gentyles to runne
headlynge, as it were, into vices
moſt deteſtable, and into a
reprobate minde (as ſaint Paule
witneſſeth) ſo to be auenged on
them for theie former offences.
But I wyll ſet vpon this enter-
priſe, and diſpatche it brefely,
becauſe ꝑ right worthy doctour
Thomas Marten, hathe wrytt-
ten therof both learnedly & large-
ly. Thou ſhalt good reader, vn-
derſtande that all ſuche places

Rom. 1.

Doctour Martens boke agaīſt prieſtes ma-riages.

of the scripture, whiche doe re-
quire of vs generallye the per-
formaunce and accomplishement
of suche dewes godlye made vnto
God, vnder peyne that hereof
shall needes vpon paine of euer-
lastynge damnation. Kepe, not
allone the dewe of charitie, but
also of patientie, of obedience,
and of all others. Wherefore let
no man be offended with me, that
I am so playne in this matter
against their breakinge of their
vowes, for the trueth ought to
be pleasaunte to euerye good
man, whiche regardeth Gods
glorie, and his owne saluation.
Galatti. Saint Paule reproued the Ga-
lathians verie sharplye, because
they were offended with him
for teachinge them the trueth.
If anye man be displeased
with

with this my setting forthe of Gods holye worde, he shall geue to me a iuste occasion to saye vnto hym, as S. Paule sayed vnto the Galathians. Who hathe bewitched and empeached thee, that thou obeyest not þ trueth? Our Lord Iesus Christ whiche is as he sayed þ veritie, geue the, against whose faultes this traicte is written, grace to remembre that Christ sayde. Si veritatem dico. &c. If I tell you the trueth, why doe you not beleue me? He that is of God, doeth here the wordes of God, ye therefore do not heare Gods wordes, because ye are not of God. What man is so stonye hearted, that these wordes can not moue hym? Doeth not these Christes wor-

Gal.iiii.iiii.

Iohn.xiiii.

Iohn.ix.

Note this.

declare, that they are not
Gods children, nor the right
heyr of saluation, whych wyll
not beleue & followe the truethe
opened to them? I speake a-
gaynst them here, that vowed
pouertie, & renounced vtterly ye
propriete of goodes, when they
were professed, and doe not ac-
complishe that they vowed, but
are benefited, yea haue diuers
benefices, dignities, & promoti-
ons, and doe gather together
thereby much ryches. But this
shoulde not offende anye man,
for I teache them Gods worde,
and trueth: Which embraced of
them, and followed, shall (as
Christ sayde to the Jewes) de-
liuer them from the peryll of
damnation. Wyll not suche ba-
tteries call to their myndes

John. ix.

thys

John.vi.

i.Tim.vi.

i.Cor.vii.

Luc.ix.

ii.Tim.ii.

he

be eyghte manfully, stedfaste, and
faythfull, to the ende they may
receyue the crowne of glory, except they fight
agaynst the Deuell, the flesshe,
and the worlde, wrestle and
courageously, in his owne cal-
lynge, degree, and estate, accor-
dynge to the lawes, and ordi-
naunces of hys vocation, and
profession. Therfore to ende this
preface, I aduise, yea God doth
aduise, euerye man and woma,
whiche hathe vowed chastitie,
and pouertie to performe that
theyr godlye vowes to the ad-
naunce ment, and encrease of
Gods honoure, and to their
owne saluation, that at the
ende of theyr mortall lyues,
Christe maye saye vnto theym,
amogest the rest: our good and
faythfull seruauntes, enter ye
into

into the ioyes of youre Lorde
maye whowe be laude and ho
nour for euer and euer. Amen.

The seuenth chapiter.

What grate euilles as the nowe of
straungers in consequence chastise pu
nyshed by goddes, the horn of wil
full or voluntarie pouerte, and lem
blables, ought by Goods lawe to
be obserued vnder the payne
of euerlastinge damna
tion.

When I saw, good reader, that very many of our countreymen and women nowe of late in the miserable alteration of Christes holye religion, whiche was of late in thys Realme were

were rather headynge into
damnable errore, rebellyng
breathe of theyr vowes, I
thought it nedefull, and my
den dutie so aduertise them
therof, that they seyng in what
perill and daunger they stande
in, myght by Goos succour and
ayde auoyde it in tyme.
Wherfore let them wayghe di-
ligently these places of the ho-
lye scripture, whiche are mani-
festlye agaynst their vowinges.

Num. xxx. Si quis virorum votum domino
vouerit, aut se constrinxerit iura-
mento, non faciet irritū verbum
suum, sed omne quod promisit,
implebit. If anye man shall
make a vowe to our lord God,
or shal bynde hym selfe with an
othe, lette hym not breake hys
worde

promise, but he shall fulfyll all
that he hathe promised. Yea
more he sayth thyng more plaine
yet, euen against them, that
doe breake their vowes and
promises made to God of chas-
titie, and voluntarie pouertie.
Shall thou not here reade
that religious persones, whi-
che haue vowed pouertie, and
haue willyngly forsaken the
proprietie of worldlye goodes,
doe breake that theyr vowe
and promes, when they take
benefices, prebendes, and suche
other promotions, enrichynge
them selues thereby, as muche
as other doe, that neuer made
anye suche vowe? Why reade
they not this verse of Dauid:
Vouete, et reddite domino deo
vestro omnes, qui in circuitu eius
offertis

Note this ye votaries and beware of vauuger.

The vowe of pouertie.

Psal. lxxv.

Eccle. v.

A vowe of power ought to be kept, & all others lawfully made.

ghost

gon forbiddeth here & breaking of all leaſull vowes, and godlye promiſſes, both of chaſtitie, and volũtarie pouerte. What meane then our vowe breakers, when they can not abide him that teacheth them their dueties to god for their ſaluation? Ought they to be angrie with him, that telleth them the truth? Why reuẽbre not they theſe Chriſtes woꝛdes? What ſhall it profitte a man, thoughe he ſhoulde winne all the whole woꝛlde, if he looſe hys owne ſoule? But let them heare the ſcripture againe, foꝛ a further, and a moꝛe ſuffycient proffe of thys mattier. Quum uotum uoueris domino deo tuo, non tardabis reddere, quia requiret illud dominus deus tuus, & si moratus fueris, reputabitur tibi in peccatum. Matth. xvi. Mar. viii. Deut. xxiii.

cutum. Si voueris polliceri, ab-
sq; prædilatione. Quod autem egressū
est de labijs tuis, custodies, & facies;
sicut promisisti domino deo
tuo, & propria voluntate, & ore
tuo locutus es. When thou haste
vowed a vowe vnto thy Lorde
God, thou shalt not be slacke to
paye it, because thy lorde God
wyll require it of thee, and if
thou shalt be slowe or slacke, to
performe thy vowe, thou shalt
sinne. If thou wilt not make a
vowe, thou shalte be without
synne, concerninge this poynte.
But thou shalte kepe, and doe
that thinge, whiche is ones gone
out of thy lyppes, as thou haste
promised to thy lorde God, and
haste spoken with thyne owne
free wyll, and mouthe. Oh how
manifeste is thys texte againste

Marke this ye votaries and repente the breache of your vowes in time

the

the breadeers of their bowes of
chastitee, obedience, and all other that are
good & goodlie, as these thre are?
Why remembre they not that
Christ would not suffre a man,
which he had called to be a preacher of his worde, to burie his
owne father, declaringe thereby
that euerye man shoulde serue
God in his owne vocation, and
not leaue it, or do any thinge re-
pugnaunt to the same. Doeth
not Christ exhort vs to remembre
Lothes wyfe, that we looke not
backewarde from our vocatio,
and callinge. Saied not Christ
also to one that sayed, I wyll
followe the o Lorde, but let me
first take my leaue of them that
are at home in my house? No
man putteth his hande to the

Reade this.

Matth. viii.
Theoph.
Luc. ix.

Luc. xvii.
Gen. xix.

Luc. ix.

plowe, and loketh backe, or be-
hynde him, is not for the realme
or kingdome of God. And doth
not the Apostle behinde the, which
forsake their profession, & kynde
of lyfe wyllingly chosen to serue
God in? Saint Paule commaun-
deth, yea Christe speakinge in
him, that euery man shoulde a-
byde in hys owne vocation.
Dothe they so, that breake their
vowes of chastitee, & pouertie?
Did not saint Peter by the puis-
saunce and power geuen to him
of God, strike Ananias, and
Saphyra to death for breaking
their promisse, and vowe made
to the holye ghoost, whiche was
in reseruinge to themselues a
piece of the money gotte by sale
of their fielde, where they hadde
promised to geue the whole vn-

1. Cor. vii.
1. Cor. xii.

Act. v.

Fulgentius epi
stola i.
Cyprianus lib.
i. ca. xxv. aduer
sus Iudæos.

to

to the postles, for their sustinãce & the poore, as then had done many good men, without any commaundement of God, followinge therin onely Christes counsell. Saint Basyl proueth by this place, that men ought to kepe all their vowes of virginitie, continẽce, chastite, pouerte, of abstinẽce, of fasting, and semblable others. Act. iiii. Matth. xix. *Lib. de institutione ad vitam perfectam.*

Sainte Bede, whiche was our countreeman, and liued a boue. DCCC. threscore yeres passed, witnesseth that sainte Gregorie the first Pope of that name, sente one sainte Austen wyth almost fourtie other learned good men into this our countree Englande, to conuerte it vnto the fayth of Christ agayne, and that when the kinge Edilber- *Lib. i. ca. xxxii. hist. anglorum.* *Anno. do. 582.*

ryes, and many of others haue
ereated the fayth of Chriſte,
the ſaied Auſten was made by-
ſhop of Cantorburie, and that
then he wrote to the Pope Gre-
gorie, to be inſtructed of hym,
howe the Byſhoppes and the
Clergie ſhoulde lyue amongeſt
the people, or howe manye por-
tions ſhoulde be made of the
thynges, whiche thorowe the
faithfull peoples oblatiõs came
to the aulter, and howe the by-
ſhop ſhoulde vſe himſelfe in the
churche. Vnto whiche demaun-
des the Pope ſaynte Gregorie
made thys aunſwere. The ac-
cuſtomaūce of the apoſtles ſeate
at Rome is to teach byſhoppes
created, or made, that of euerye
ſtipende, which cõmeth to them,
foure partes or portions ought

Lib. i. ca. xxvi hiſt eccleſe. Anglorum.

Howe by-ſhops ſhuld deſpende their goodes

to be made yone for the bysshop, and hys familie, and to receaue his straungers, and to kepe hospitalitie withe. The seconde for the nourriture & sustentation of y clearge. The thirde part shoulde be geuen to the poore people. The fourthe ought to be reserued and despended vpon the repayringe of hys churches. But for as muche as, saieth he, thye brotherhoode hathe ben instituted in the rules of solitarie lyuinge, and of religion, you may not lyue seuerallye from youre clerkes, ye muste ordeyne this conuersation, & thus leade your lyfe in England, as the fathers did euen at the begynninge of Christes churche, amonge all the whiche euerye thinge that they had, was commen, and they had

Religious men, albeit they were bysshoppes ought to haue nothinge proper.

Act. iiii.

nothynge proue. Thys lesson gaue that holye father saynte Gregorie the Pope vnto that bysshop, whiche was afore a religious persone, and to his companions, that were monkes. Which counsell beynge grounded vpon the scriptures, & their lawes, all religious men & women oughte to followe vpon payne of damnation. But I wyl recite some of the olde godlye fathers sayinges, written of them against prieshes pretensed mariages that they may see euidentlye, howe they erre in the defense of them, and that they stande in daunger of euerlastynge damnation continuynge in that opinion.

Note this

The olde doctours vpon vowes.

Fulgentius epi. prima de debito coniugali.

S. Fulgentius writeth these wordes. Sayncte Paule pronoũceth

pounceth that such doubters are
in danger of damnation, be-
cause they haue a vowde to
marrye, after they haue pro-
fessed chastitie. Quem sit autem
malum, quemque follicet effugi-
endum, si quidem hoc quod domi-
no voueris, aut reddere aut red-
dere aliquid, mortificatione, per-
tentet, exemplo sunt Ananias & Acte. v.
Saphyra, quod de pretio agri quan-
dam partem infeliciter subtrahen-
tes, non solum vota apostolica,
uerum etiam diuini iuris peruasores in-
crepuit, sed etiam seuerius iustitiæ
cœlestis occidit. Si quis igitur non
iam deuotam, carnali victus illece-
bra, crediderit denuo reposcendã,
non est legitimus rei possessor, sed
diuini iuris pronunciatur inua-
sor. Nec immerito continentiæ

Marke this ye votaries and possessours of churche landes & goods

written against breakers of their vowes of chastitie, and voluntarye powertie: Yet we not also here borne by the scripture, and also by S. Fulgentius, that no man maye lawfullye take agayne to hys owne vse that thyng whiche he gaue to the churche, the seruice of God, or to the poore people. Howe much lesse is it then lawfull for anye other man to enioye suche goodes, reuenewes, rentes, houses, possessions, or landes, geuen of godlye people to Gods seruice, to monasteries, churches, chappels, hospitals, and to semblables others?

But

Wythe thys matter I wyll by Goddes helpe, speake more at large in another treatise.

Some of the auncient doctours sentences, written against the marriages of them, whiche had made a vowe of continuall chastitie, and continencie.

Oecumenius an olde Greake writer thus hathe, declaringe these Saynete Paules wordes: If a Vyrgen doe marrie she synneth not. Virginem hoc loco appellat, non eam, quæ Deo consecrata est, sed innuptam puellam. Nam quæ Deo consecrata est, si nupserit, Christo reddit eum adulterum, cui nubit. When S. Paule sayth, yf yt a virgin marrye, she offendeth not God, he calleth not her in thys place a virgen

Oecumenius in 1. Cor. 7.

Photinus.

virgin, which is wholly ye-
uen to God by a vowe of chas-
stitie, but a damsell or a wenche
vnmaried. For yf she marrie,
which hathe vowed chastitie,
or virginitie, she maketh him,
to whome she marrieth, an ad-
uoutrer agaynste Christe her
husbande. The godly and good
Christian Emperour, Iustini-
an made a lawe, that who so
euer married a nonne, or a vir-
gin, that had vowed chastitie,
shoulde suffer death therfore.
S. Hierom is playnlye agaynst
the marriages of theym, that
haue vowed chastitie, writyng
after this sorte vpon these wor-
des of Paule. If a virgin doe
marrie, she doeth not synne.
Non illa virgo, quæ semet cultui
Dei dedicauit. Harum enim si

Reade ye married nō-nes and be-ware of dan-ger.

Tripar. histo. lib. 9. cap. 4.

Hieron. lib. i. contra Iouinia-num.

1. Tim. v.

quæ

quæ nupserit, habebit damnationem, quia primam fidem irritam fecit. Paule sayinge, yf a virgin marrye, she synneth not. dyd not meane that virgin, whiche had once for euer geuen her selfe by a vowe of chastitie, or virginitie, to serue, or worshyppe God. For yf anye one of them shall marrye, she shall be damned, because she hathe broken her fyrste faythe, geuen to God, when she vowed to hym virginitie. Peter Martyr folowynge therein the frere Oecolampadius, Bucer, and other the Lutherians, and Swinglians, whiche marryed agaynst their professions and vowes, affirmeth and defendeth with a shameles face, that it is not lawefull to vowe continuall

chastitie

chastitie, and that men and wo-
men may without fault mar-
rye, although they had vowed
chastitie? Is this to reforme
Christes religion defaced (as
they at the least doe pretende)
and to restore it againe to her
former estate and puritie,
whiche was at the beginninge
of the churche? But heare S.
Hierom againe, sayinge: Vir-
gines quæ post consecrationem nup-
serint, non tam adulteræ sunt, quã
incestæ. The virgins whiche
doe marrie after their profes-
sion, are not so muche aduoutres-
ses, as synners againste their
promisse made to their spirit-
all espouse Christ. Reade hym
ad Sabinianum, where he sayeth,
that he which marrieth a nõne,
committeth aduoutrie againste
Christ

Lib. 1. contra Iouinianum.

Epiphanius contra apostolicorum hæresi, anno domini. 369.

ther [illegible] husbande [illegible] [illegible] [illegible]

with thys godly doctrine whē

Ambrosius ad virginē lapsā. cap. 5. tom. 3. de iustificatione virginis. cap. 15. et lib. 3. de virginitate.

he sayth. Melius est nubere, quàm uri: Hoc apostolicum dictum non ad pollicitam pertinet, ad non dū velatam. Cæterum quæ se sponsam dedit Christo, & sanctum velamen accepit, iam nupsit, iam immortali iuncta est viro. Etiam si voluerit nubere communi lege connubij, adulterium perpetrat, ancilla mortis efficitur. It is better to marrye then to burne. Thys saying of the apostle appertaineth nat to her, which is promised to god by a bowe, to her that is not yet couered with a vele. But thee, whiche hathe promised herselfe to Christe to be hys espouse, or wife,

wife, and hathe taken the holie habite, is nowe maried, is nowe ioyned vnto an immortal husbād. And if she wil now marie by the common lawe of mariage, she committeth aduoutrie, she is made the bonde seruaunte of death. Is it not then a great madnes to followe Peter Martyr, doctour Thomas Cranmer, and such others defending the heresie of Iouinian, condemned by saint Austen, saint Hierom and manye other notable clerkes, and to forsake the holye fathers lessons, the determinations of diuers counselles, established with the worde of God? Our lorde God of his tender goodnes, and great mercye take this blyndnes out of mens hartes, that they may retourne

August. lib. xiii. ca. xxvi. de peccatorum &c. Lib. de hæres. ca. lxxxvi.

Con. Eliberitan. ca. xiii. sub Silueſtro. Con. Chalce. cap. xvi.

vnto the catholyke churche, and
of the holyghost are gone, and
are drawne downe from it by
sitting moste damnable, whyle
they forsake the mother churche
(as Cyprian & Ierom and saincte
Cyprian calleth it) whiche is
Rome. The greate learned
men of saincte Basilius wrote muche
against this heresie, for he saithe
Virginitate in domum professi
deinde vel furtiuis oculorum
iactibus vel cogitationis peccatum, vel
aliam ob rem volumtate mutata
They haue professed virginitie
vnto Lorde, and afterwarde
beinge steered by the instes of
pleasures of the fleshe, wolde
couple their holynesse with the
vnyons of mariage. What can
ter Martyr the chanon, and o-
thes

Basilius lib. de virginitate.

Reade ye saynes, that haue maried.

thre vowes, that haue married
women, saye to these auncient
deuoute sayinges? Would they
that now shoulde rather beleue
their ignoraunte iudgementes,
thā these fathers excellent learned sentences? Dothe they not
plainlye declare themselues to
be fals christianes, and no membres
of the catholyke churche, when
they dissent from these, and the
other holye wryters beleife and
teachinge? Agayne saint Basill
speakynge of religious persones,
whiche hadde vowed chastitee
such as are Monkes, Nunnes,
and Chanōs, sayeth: Homo vnusquisq; si postea ad inter reliquorum fratrum societatem adscriptus fuerit, facta mihi professione
[illegible]
qui in deum peccauerit, quem

Mearde this ye votaries and repente the breaking of youre vowes.

tidelicet professionis regulamachinis
hauerit, cuiq; se uoto solemni obli-
garit. Etenim qui seipsum deo se-
mel deuouit, hic si ad aliud deinde
uitæ genus transierit, sacrilegij se
sceleteobstrinxit, quippe qui seip-
sum deo, cui se consecrauerat, re-
furi superfuratus sit. If anye one
of these, after he is ones chosen
unto the cõpaignie of the other
brethren, shall breake hys pro-
fession, he must or ought so to be
loked upon, as he, whiche offen-
ded God, whom he toke a wit-
nesse of hys profession, and to
whom he bounde himselfe with
a solemne vowe. For he, whiche
hathe made to God a solemne
promesse, or vowe, if he goe af-
terwarde to an other kinde of
lyfe, hath bounden himselfe with
the haynous synne of sacrileage
because

because he as it were, stealeth himselfe from God, vnto whome he had wholy geuen himselfe. Is not this plainly spoken against the chanon of the Martyrs, and semblable others, that haue broken their vowes of chastitee, and voluntarie pouerte? In an other place saincte Basile sayeth a greate reproche to a virgyn, that hadde broken the solemne vowe of her profession made with the vesture, or habite of a professed Nunne. I let passe manye other sentences of this holy doctour. To be breefe saynt Austin is agaynst this heresie, whych writeth thus. Quod cuique necesse non fuerit, licebat, quum id se nunquam facturum voluerit, non facere. Si vouerit, quod vouendum fuit, sicut est perpetua virginitas, vel cō

Lege Basilium epi. lxxii. libro constitutionum monasticarum ca. 3. & de monachū lapsum.

Epist. ad virginem lapsam.

Augustin. libri. cap. xxiii. ad pollentium.

tinentia

The vowe of pouertie ought to be kept.

Psal. lxxiii.

Iacobus de Arimenacis in speculum Gu. Durandi.

holy Apostle Peter commaunded Ananias and his wife Saphira, that they should not breake their vowe of perpetuall virginitie, but should continue therein, and not to returne backe to the pompes of the worlde, but they should in no case breake their vowes, because they had vowed them vnto God. Also the prophet Dauid saith in the Psalme, Vouete and make your vowe vnto the Lord your God. Also he prouoketh by this sentence of Dauid all vowers to obserue their vowes, that it is against Gods commaundement to breake a vowe of chastitie, or other vowes, when he saith after this manner. Non te vouisse poenitentia magis quàm rem sacram violare, quod cum detrimento tuo licuisset. Do thou not repent,

To. viii. in psal. lxxv.

Lege cum in psal. lxxxiii. de bono viduitatis cap. xxi.

Note this reader diligently.

 sayeth: They haue

bowed, and kepte not their vowe
made, or bowe. Who will there
fore any further credite vnto
our newe gospellers in any one
point of their damnable opinio
ons, seinge they so horrible so
manifestly both against the ho
lye scriptures, and the auncient
doctours expoundinge the same
to be? Also he affirmeth that no
woman, which hath bowed the
selues maye lefully after warde
marrye, but she runneth therby
into euerlastyng damnation. &
groundeth hys saying vpon the
worte of saint Paule late above
rehersed. But heare nowe saint
Chrysostome an thys matter
sayinge thus. Si aliud geseris, &
voluerit & fidei nomen perfida ma
luerit discutere, non modo pecca
minorum compositae non proce

Lib de bono viduitatis ca. 8

f. Timo. 5.

Chrysost. homi. de fide, spe, & charitate.

Reade this
e votaries

Tomo.4.homi.
xix.in.1.Co.vii

Tom. 2. hom. 21. ad Theodorum monachũ, vbi de monachum contra phantem nuptiarum rere adulteriu, et eo peius cri de signare.

Cyprianus, and all the rest of that
sorte are not of the catholyke
churche, nor of the whiche there is
no saluation, but schismatyke
heretykes, and clearely frō
the communyō of them that
shalbe saued, seynge they beleue
not as these holye fathers did,
nor haue nowe sauntes in hea-
uen. Is there anye man so fo-
lishe to beleue their doctrine,
touchyng the blessed sacrament
of the aulter, the holye Masse,
and suche other matters of our
faieth, lately called into questi-
on, and doubte, by them, after
they had forsaken the vnitie of
the catholyke churche? Wil he-
arken vnto Cyprian, which was almost
1000. yeres before vs, & holy Mar-
tyr. Qui christus virginē suā sibi
ecclesiā per totum mundum desponsā
iacere

1. Pet. iii.

Cyprianus lib. 1. epist. xi.

facere cum altero carnis, quam indignatur, et masculum et quas pecudas incestis eiusmodi coniunctionibus cõminatur. When Christe seeth hys virgin, geuen to hym by a vowe of virginitie, and appointed to his holynes, lye with an other, howe muche is he moued & angrie? And what peynes thynketh he to such an vnlefull mariage, whiche is worse then aduoutrie? Agayne he sayeth.

Cypria. de duplici martyrio. Lege eũ de habitu virginum.

Nonne uidemus totã ecclesiæ cõpagem uultus dimittere, atq; erubescere, quoties aliqua virgo, quæ christo nupserat, dilapsa ex angelico contubernio, defecit ad stuprum, aut coniugium? Do we not see all the whole compaignie of the churche loke downe with theyr countenaunces, and to be ashamed, as often as anye virgyn, whiche

that had maryed to Christ by a vowe of virginitie, fallen backe from the company of angels, forsake her profession by aduoutrage of whoredome, or by matrymony?

Also holy pope Leo first of that name, which was about .xi. hundred yeares passed commended wonderfully of the generall counsel holden at Calcedo beynge therein assembled .vi. C. xxx. learned fathers, saith this of Monkes. Propositum monachi proprio arbitrio, aut voluntate susceptum, deseri non potest absq; peccato. The purpose of a monke taken with his owne arbitriment or wyll, cannot be lefte vndone without synne. But let this be sayde in vayne controuerse, as sufficient

Leo primus Epist. 92.

That had vowed chastitie and pouertie.

to

That the vowe of pouertie ought to be obserued of monkes, nonnes, chanons, freres, and all other religious persons vpon the payne of damnation.

For asmuche as, good reader, many good men thynke that it is lawefull for a man that hathe made a vowe of voluntarie pouertie, to enioye

ryche

out of the scriptures to bringe
doubes, but be vnsufficiente
that yf a man or woman hath vo
wed willingly pouertie, to haue
nothyng propre, he or she is bound
to kepe this same vowe vnder
payn of euerlastyng damnatiō.
and the same doeth the holy doc-
tors of the church teach, amon
gest the which there are some of
their sayinges that here folowi

Lib. 1. cap. 31. de moribus eccle sie.

posidet

possible proprietie or cõmunitie
of perfection. For of them pos-
sessed with diuerse goodes, no man is com-
maunded to an other. Also he sayeth
that the Apostles (the lyfe of
whose membres shoulde folow
in that poynte professed and be-
houed pouertie, which he) Perey
declared, when he sayde to
Christ, Beholde, we haue lefte
all thynges. Aliquis vult relinque-
re omnia sua, distribuendo ea pau-
peribus, & ire in communem vi-
tam, in societatem sanctorum,
magnum votũ vouit. Vnusquis-
reddat deo, quod vouit. An other
man doth vow to forsake al his
goodes, distributinge and de-
uydynge them to the poore, and
to go into a cõmon lyfe, wherin
all thynges are common, and
nothynge

Aug. lib. 19. ca. 4 de ciuitate dei.

Math. xix.

Aug. in psal. 75

[illegible] people, and to [illegible]
the fellowshyp of the holye, he
hathe made a greate boldnes to
God. Let euery man paye, & ren-
dre to God, that thynge, whiche
he hathe vowed to him. Saynte
Chrysostome was of that same
mynde, sayinge. In Monaste-
ries all thynges are common,
meum, & tuum, myne, and thyne,
whiche do trouble all the whole
worlde are taken awaye there.
Item he sayeth: In monasterijs nõ
est meum, & tuum, sed hoc verbũ
eliminatum est, infinitorum mala
bellorum. In monasteries is not
myne and thyne, but this worde,
whiche is the cause of infinite
battayles, is putte out of those
houses.

Tractatu admonens virtutes, & ostendens malos mores monachorum &c vitæ.

Item homil. vii. ad pop. Antiochenum.

The holye Pope Urbane, an-
nexed great charge vnyted

Vrbanus papa lib. de bonis ecclesiarum & [illegible] cõmunia

aforethys sayde. Quicunq; vestrū communem suscepit uitam, et nihil se habere uoluit, uideat ne pollicitū rabbi eam fruitam faciat, sed hoc, quod domino est pollicitus, fideliter custodiat, ne damnationem, sed præmium sibi acquirat &c. Whyche so euer of you, sayeth he, hathe taken vpon hym a communitye, & hathe made a vowe to liue moreouer purelye, let hym see, leste hede and beware, that he breake not his promise, but kepe faithfullye that thing, whiche he hath promised to our Lorde, that he gette not to hym selfe damnation, but a rewarde of God. Our lorde geue that grace to all votaries, whiche haue made a vowe of pouertie, to beware of breakinge of it, leste they for lucre and gaines

Note pe deuiced note ries.

of

of a little worldlye goodes, loose the eternall, and heauenlye ryches. Amen.

But he was sayne vehemently to resyst. To.i. epist. ad Helvodorum.

inge. Non est vbi eadem causa, quæ ceteris. Dominum auscultat dicentem, Si vis perfectus esse, vade, & vende omnia, & da pauperibus, & sequere me. Tu autem perfectum te fore pollicitus es. Nam cum derelicta patria, & cognatis propter regna cœlorum, quid aliud es persectam secutus es vitam. Perfectus autem seruus Christi, nihil præter christum habet. Aut si quid præter christum habet, perfectus non est. Et si perfectus non est, cum se perfectum fore deo pollicitus sit, ante mentitus est. Os autem, quod mentitur, occidit animam. Igitur ut concludam, si perfectus es, cur bona paterna desideras? Dominum fefellisti,

Sapient. 1.

hibi, si perfectus non es. Alius
nauphragorum causa, alius clericorum.
Clerici pascunt oues, ego pascor
To.2. ad rustic. diuin. Hoc ye saieth vnto a monke.
Tu autem, si monachus esse vis, non
uides habeto curam, non rei fami-
liaris cui renunciando, hoc esse cœ-
pisti, sed animæ tuæ. But if thou
wilte be a monke in dede, and
not to appeare onlye, care not
for the goodes belonginge to
thy familie, or household, which
thou hafte forsaken, to be a
Monke, but take care of thye
soule. Ye sayeth also. Vidi ego
Howe ye monkes and chanons. quosdam, qui postquàm renuncia-
uere sæculo, uestimentis dumtaxat
et uocis professione, non rebus, ni-
hil de pristina conuersatione mu-
tarunt. Res familiaris magis aucta,
quàm imminuta. Eadē ministeria
seruulorum, idem apparatus con-

uiuij

To.i.

[illegible] Sim[illegible] monastic[illegible], quid facis in vrbibus, [illegible] non sit solorum habitaculum sed multorum? Iam non sunt tua, quæ possides, sed dispensatio tibi [illegible]. Memento Act.v. Ananiæ at Sapphiræ. Illi sua timide seruauerunt, tu cohibeta, ne christi [illegible] imprudenter effundas, id est, ne immoderato iudicio rem pauperem tribuas, nõ pauperibus. Is God this manifestlye sayd against religious men, that haue benefices, prebendes, and other promotions, where they haue vowed pouertie, and

makes a pennaunce in the tyme of
theyr profession, to haue nothinge
of theyr owne, and moyse to
themselues. but to vs he com-
maundeth not. God graue to vs grace,
and to all others, to serue
him deuoutly, that ther-
bye they maye pour-
chasse vnto them-
selfe the glorie
of heauen,
thorowe
Gods
merrye, and the deser-
tes of oure Lorde
Jesu Christe
Amen.

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Caly, within the precinct of the late dissol-
ued house of the graye Freers, now
conuerted to an hospital called
Christes hospitall.

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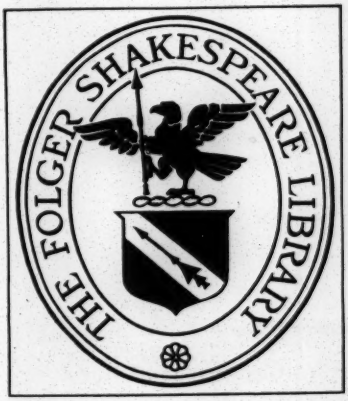
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